

LINGUISTIC SURVEY OF INDIA

VOLUME I

SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA



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SUPPLEMENT II.

Addenda et Corrigenda Minora.

	PAGE.
VOLUME II	1
VOLUME III, Part I	3
,, Part II	8
,, Part III	12
VOLUME IV	16
VOLUME V, Part I	19
,, Part II	24
VOLUME VI	28
VOLUME VII	30
VOLUME VIII, Part I	31
,, Part II	34
VOLUME IX, Part I	38
,, Part II	41
,, Part III	43
,, Part IV	44
VOLUME X	47
VOLUME XI	48

A great many of the corrections noted in the following pages are due to the breaking off of diacritical marks in types for capital letters. For this reason, in these lists of errata I have abandoned the use of capital letters so far as was possible.

The more important Addenda are given separately in Supplement I.

In order to allow these errata to be cut up and inserted in their proper places in the several volumes, they are printed only on one side of the paper.

VOLUME II.

Page 2, line 19.—I withdraw the statement that the Mundā languages show traces of connexion with the speeches of the aborigines of Australia. The researches of Pater Schmid show that such traces do not exist.

Page 6.—Add the following to the list of authorities:—

U NISSOR SINGH.—*Khasi English Dictionary* (1906).

English-Khasi Dictionary (1920). Shillong, Assam Secretariat Press

Pages 4ff.—Throughout substitute ‘Khāsi’ for ‘Khassi’. The former is the correct spelling.

Page 7, line 20.—I am in error in stating that Khassi (or, as now more usually spelt, Khāsi), like other languages of the Mōn-Khmēr family, possesses tones. It has, it is true what used to be called the ‘Abrupt Tone’ or the ‘Entering Tone’, but later researches show that this is not a tone at all. A tone is now defined as ‘a relatively fixed acoustic pitch or change of pitch, inherent in a word, and necessary for its significance’. Such tones are found in Tibeto-Burman, Tai, and Chinese, but are not heard in any of the Mōn-Khmēr languages. The so-called ‘Abrupt Tone’ has nothing to do with pitch. It is simply an abrupt, or staccato, termination of a syllable, and is technically described as a glottal check. Such checked syllables are common in Khāsi and, I believe, in all Mōn-Khmēr languages, but they should not be referred to as being toned.

Page 47, No. 108, Khassi (Wār) column.—Read ‘tu i’pa’.

Page 59, line 6 of text.—Omit from ‘The word “Siam” is most probably’ down to the end of the paragraph, and substitute the following:—

The word ‘Shān’, with a final *n*, is a Burmese corruption of ‘Shām’. This latter form is universally employed by the people of the Tai race in Assam when speaking of themselves or their language, and is the only form known to their Assamese neighbours. In Burmese, a final *m* is regularly replaced in pronunciation by *n*, although retained in writing; and the original form, with *m*, is vouched for by the name ‘Siam’, which is probably the same word as ‘Shām’ (*see* Yule-Burnell, *Hobson-Jobson*, s. vv. Shan and Siam). What the word ‘Shām’ originally meant is yet unknown, but there appears to be reason to believe that the name ‘Āhom’ contains it, being really *A-shām*, the sibilant being converted into the aspirate by the change common in Assamese. Although, as above stated, ‘Shām’ is the correct form, ‘Shān’ will be used for the language in this part of the Survey, as having obtained general currency.

Page 60, line 4.—The words ‘Centuries later’ do not refer to the date 1204 A. D., mentioned at the top of the page, but to the Tai migration into Nām Mau in the sixth century. The Āhom invasion of Assam began in 1228.

Page 61, line 6—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Errol Gray in 1892-93 entered the independent Khāmti country, or Bor Khamti, from Assam, and, in 1895, Prince Henry of Orleans passed through it in the course of his journey from Tonkin to Calcutta. In Footnote² on this page it would be more correct to write “Āshām” (阿善) than “Assam”.

Page 64, line 5.—It is not likely that the Āhoms ever were Buddhists. They probably were pagan Shāns, and invaded Assam before Buddhism spread to that race. Perhaps they had some form of Hindu-Brahmanical culture, which seems to have preceded Buddhism in Further India.

Page 65, line 12—I am indebted to the late Sir Charles Lyall, for the following more accurate account of the Aitons.—

'Their settlements are in the Barpathar [in the Sibsagar District], about twelve miles into the Nambar forest, where they have a village (which I have visited) on the bank of the Dhansiri, and cultivate a large grassy plain in the midst of the forest. They are differentiated from all the other modern Shāns in Assam by the fact that they got thicre from the Kubo Valley, that is, from Burma, within quite recent years, and have kept up constant connexion and communication with their original home. The main road between Burma and Assam passes through Manipur, the Naga Hills, and the Nambar forest, and their villages are on it. I have myself met Shāns in the Barpathar village who were recent arrivals from Burma and who had come that way, and have seen in their priests' houses (*Bapu-chāng* in Assamese) printed and quite modern books in both Burmese and Shān (*Mān-kathā* and *Shām-kathā*).

All the other modern Shāns who still speak Shān in Assam come from across the Paikai or *via* the Tengapani. These Aitons come from the Chindwin, much lower down. I should doubt their fetching their priests 'from the Khāmti villages in Lakhimpur' for this reason. Sir D. Brandis told me that in 1879 he visited the Aitonias in Barpathar, and found them well acquainted with Burma and able to talk to him in Burmese, which he knew very well.'

Page 65, line 12 from bottom.—As already stated, the Āhoms were probably pagans, not Buddhists.

Page 69 in Table.—After 'Bodo ho-sai' add '(Possibly borrowed from Aryan)'.

Page 76.—Add the following to the list of authorities on Āhom:—

GOLAP CHANDRA BORUA, RAI SAHIB—*Ahom-Assamese-English Dictionary*. Calcutta, published under the authority of the Assam Administration 1920

Page 224, No. 145, Khāmti column.—For 'ngō' read 'ngō'.

Page 226, No. 183, Khāmti column.—For 'po-ñ' read 'rñ-ñ'.

VOLUME III—PART I.

Page xiv.—Opposite the entry for page 369, read ‘Chaurāsyā’.

Page 2.—Substitute the following for the Table on this page:—

Name of Group.	NUMBER OF SPEAKERS.	
	Estimated Number	Census of 1901.
Tibetan	205,508	235,229
Himalayan	194,234	190,585
North Assam	36,910	41,731
Bodo	618,659	596,411
Nāgā	292,799	247,780
Kachin	1,920	125,775
Kuki-Chin	567,625	624,149
Barmane	62,652	7,498,794
TOTAL	1,980,807	9,560,454

The Tibetan figures in the first column include 13^l, 678, the estimated number of speakers of Balti and Purik.

Page 13.—To the list of authorities on Tibeto-Burman language, add the following:—

HODSON, T. C.—*Notes on the Numeral Systems of the Tibeto-Burman Dialects*. *Journal of the Royal Asiatic Society*, 1913, pp. 315ff.

Page 16.—On this page a table is given showing the rough local estimates prepared in the preliminary operations of the Survey. The following are the final estimates for Tibetan and its dialects.

	Number of Speakers.
Tibetan unspecified	7,968
Balti and Purik	130,678
Ladakhi	29,806
Lahul dialect	1,570
Spiti dialect	3,548
Nyamat	1,544
Jad	106
Garhwal dialect	4,800
Sharpa	960
Dā-njōng-kā	20,000
Lhoke	5,079
TOTAL	205,508

Page 32.—Add to the list of authorities on Baltī :—

BIBLE—Gospel of St Matthew in Baltī. British and Foreign Bible Society. Lahore 1903.

*Page 42.—A fuller account of Purik has since appeared in Dr. T. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), p. 1ff.*

Page 140ff.—In heading of fourth column, for 'Ladākhī', read 'Ladakhi', and so throughout the List.

Page 140.—No. 29, Ladakhī column.—For 'khyo-rang-gi', read 'khyo-rang-ngi'.

Page 141, Nos. 10, 12 and 13, Spoken column.—Read 'thampa'. No. 20, same column, for 'kkyo', read 'khyo'.

Page 152, Ladakhī column, No. 82, read 'lang-ches'; No. 94, for 'chii', read 'chi', No. 96, add 'o' ama'.

Page 158, No. 109, Spiti column.—For 'na', read 'nä'.

Page 160, No. 141, Purik column.—For 'ghun-mā-un (-gun)', read 'ghun-mā-un, (-gun)'; No. 158, Baltī column—For 'kho', read 'khō'.

Page 161, No. 151, both columns.—For 'ia-ma', read 'ra-mo'.

Page 164, Baltī column, No. 175.—Read 'teang' ; No. 182, read 'ngayā-se'.

Page 166, No. 179, Spiti column.—Read 'ngā'.

Page 168, No. 195, Ladakhī column.—Read 'nga'.

Page 169, Nos. 195—200.—For 'idung', read 'brdung'.

Page 170, Nos. 194 and 195, Spiti column.—For 'ngā', read 'ngā'.

Page 177, line 11 of Table.—Read 'Janggali'.

Page 204, line 3.—Read 'Sunwār'.

Page 206, line 1.—Read 'Māgarī'.

Page 209, Table of Pronouns.—Hosai and hos, he, are sometimes spelt āsai, āsae, āchhai, ās.

Page 228, line 4 from bottom.—For 'chā-ri', read 'chhā-ri'.

Page 238, line 4.—Read 'go-nun'.

Page 256, No. 47, Gurung column.—Read 'ā bā'.

Page 258, No. 68, Sunwār column.—Read 'sharā'.

Page 259, No. 70, Pahri column.—Read 'kuju'.

Page 260, No. 81, Gurung column.—Read 'dhon, tō'.

Page 260, No. 105, Sunwār column.—For 'nisi', read 'nishi'.

Page 261, No. 103, Page 263, Nos. 108, 112, 117, 121, and 126, Róng column.—For 'sa', read 'kā'.

Page 262, No. 128, Sunwār column.—For 'mishe', read 'mishi'.

Page 262, Nos. 129 and 131, Murmī column.—Read 'jhā-jhā'.

Page 263, No. 109, Róng column.—For 'lyang', read 'song'.

Page 263, Nos. 119—127, Nēwārī column.—For 'manu', read 'manū'.

Page 264, Nos. 143 and 145, Māgar column.—Read 'nhyet'.

Page 264, Sunwār column, No. 153.—Read 'ā-po'; No. 154, read 'ā-mo'.

Page 264, No. 160, Murmī column.—Read 'ye-ni kāte'.

Page 265, Nos. 157 and 160, Róng column.—For 'hó-a', read 'hó gum'.

Page 266, No. 185, Murmī column.—Read 'ngāi'; No. 187, Gurung column, for 'chā-jí', read 'cha-ji'.

Page 267, Nos. 180 and 186, Pahrī column.—For 'chha', read 'chhā'; No. 182, Read 'jā-ni'.

Page 268, No. 197, Gurung column.—For 'chā-ji', read 'cha-ji'; Nos. 191—195, and 201, Murmī column. For 'ngāe', 'ngae', read 'ngāi'.

Page 269, Nēwārī column, No. 198.—For 'dā-o', read 'dā-i'; Nos. 213 and 214, for 'o-na' read 'o-nā'.

Page 269, Róng column, No. 209.—For 'hō', read 'ā-yū'; No. 214, for 'nóng', read 'nón'.

Page 269, No. 210, and Page 271, No. 216, Pahrī column.—For 'ho' read 'hō'.

Page 271, Nos. 215, and 216, Nēwārī column.—For 'o-na', read 'o-nā'.

Page 343.—In the heading of the Table, for 'Chouas'ya', read 'Chaurāsyā', and so also in the headings of the following pages.

Page 343, Thulung column, opposite 'one'.—For 'kolr', read 'kole'.

Page 369, lines 25, 26, 34.—For 'Chourāsyā', read 'Chaurāsyā'.

Page 408, Fourth column heading.—For 'Simbu', read 'Limbu'.

Page 408, Thāmi column, No. 17, for 'ai-mi', read 'ai-mi, ni'; No. 20, for 'nānko', read 'nā'.

Page 409, Khambu column, No. 20.—For 'āmī', read 'am, ān, ānā'; No. 23, for 'ānā', read 'ān-ni'.

Page 409, No. 23, Rai column.—For 'ānu', read 'ān-ni'.

Page 410, Dhimāl column, Nos. 27 and 28.—For 'wān', read 'wāng': No. 38, for nāhāthong . read · nhāthong'; No. 40, for · pūrin', read pūring'; No. 52, for 'beval' , read · bē-val'.

Page 412, Dhimāl column, Nos. 54 and 55.—For 'chan', read 'chān'; No. 56, for chamdi', read chāmdī'.

Page 413, No. 69, Rai column.—For 'bhī' read 'bhī'.

Page 416, No. 128, Yākhā column.—Read 'metnyung'.

Page 417, No. 110, Khambu column.—Read 'mimchhā'.

Page 417, No. 129, Vāyū column.—Read 'noh'ka'.

Page 419, Nos. 143, and 145, Khambu column.—Read 'pih'.

Page 419, Rai column, No. 144.—Read 'sāiyā'; No. 156, read 'āng'.

Page 420, Nos. 165-167, Yākhā column.—Read ' wāinghā ', ' wāigā-hā ', ' wāchā-zī '.

Page 421, Nos. 163 and 164, Vāyu column.—Read ' nō-nu-m ', ' nō-mi '.

Page 422, No. 207, Thāmi column.—Read ' dhā yā-du '.

Page 422, No. 207, Yākhā column.—Read ' u-khi '.

Page 422, Limbu column, No. 208.—Read ' pēgīgē ' ; No. 213, read ' khūnē '.

Page 430, line 27.—For 'he' read 'the'.

Page 431.—Add the following to the List of Authorities on Kanāwārī :—

Bailey, Rev. T GRAHAME, D. LITT.—*A Brief Grammar of the Kanawāi Language*, in *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, Vol. lxiii (1909), pp. 661ff

„ Rev. T. GRAHAME, D. LITT.—*A Kānauṛī-English and English-Kānauṛī Vocabulary* (Asiatic Society Monographs, Vol. xii), London, 1911.

, Rev. T. GRAHAME, D. LITT.—*linguistic Studies from the Himalayas* (Asiatic Society Monographs. Vol. xvii), London, 1920. Pp. 46ff. an account of the Lower Kānaurī dialect. pp. 78ff. an account of the Chitkhuli dialect.

Tīkā RĀM JOSHI PANDIT.—*A Grammar and Dictionary of Kandwari edited by H. A. Rose, I.C.S Journal and Proceedings of the Asiatic Society of Bengal*, Vol. v (1909), Extra number. Calcutta, 1909.

BIBLE.—*The Gospel of Mark in Kanawāi*.—British and Foreign Bible Society. Lahore, 1909.

Page 469, Title.—Read 'BUNĀN'.

Page 476, line 3.—Read 'BUNĀN'.

Page 532, No. 14, Manchātī column.—For 'ge', read 'gye'.

Page 536, No. 51, Kanāwārī column.—Read 'ml'; No. 52, read 'tsésmi'; Kanāshī column, read 'bexl'.

Page 540, Manchātī column, No. 68.—Read 'rhang'; No. 69, read · goan̄'.

Page 542, No. 69, Rangkas column.—For 'rai', read 'rai, ben'.

Page 546, No. 88, Rangkas column.—For 'yū', read 'syū'.

Page 548, Kanāshī column, No. 130.—Read 'shobile'; Manchātī column, No. 129, read 'ṣṇ' ; Nos. 130 and 131, read 'neṭm'

Page 552, Kanāshī column, Nos. 138—141—For 'raṇ', read 'rhāṅ'; No. 147, for 'kutī', read 'kñī'.

Page 553, No. 154, Manchātī column.—For 'mingana', read 'minçan'.

Page 554, Rungkas column, Nos. 148 and 149.—For 'khvī', read 'khvi'; No. 150, for 'mal', read 'māl'; No. 157, for 'sīsm', read 'sīsin'; No. 160, for 'gan', read 'gani'.

Page 560, Kanāshī column, No. 198, for 'nī', read 'nī'; No. 199, for 'kī', read 'kī'

Page 560, No. 213, Kanāw'ri column.—For 'bigy', read 'bigy'.

Page 561, No. 207, Chamba Lahuli column.—Read 'yuād'.

Page 562, No. 210, Rangkas column.—For 'hvē-jan', read 'hvē-chan'.

Page 586.—Add to List of Authorities on Abor-Miri :—

MORRISON, J. HERBERT—*A Dictionary of the Abor-Miri Language, with Illustrative Sentences and Notes* Shillong, 1910

Page 632, No. 145, Aka column.—Read 'jachu'.

Page 633, No. 146, Digāru Nishmi column.—Read 'ngui'.

VOLUME III—PART II.

Page 2.—Substitute the following for the Table on this page:—

Name of Language.	NUMBER OF SPEAKERS IN		TOTAL.
	Assam.	Bengal.	
True Bârâ (Kachâri and Mech)	247,220	25,011	272,231
Râbhâ	31,370	...	31,370
Lâlung	40,160	...	40,160
Dimâ-sâ (or Hills Kachâri)	18,681	...	18,681
Gârô (or Mândê)	121,550	28,513	150,063
Tipurâ	300	105,550	105,850
Chutiyâ	304	...	304
TOTAL	459,585	159,074	618,659

*Page 4—Add at end, ‘The change of *r* to *h* occurs also in the Tai languages, Ahom and Siamese having *r*, where Shân and Khâmtî have *h*.*

Page 57.—Add at the end of the List of Authorities:—

DUNDAS, W. C. M.—*An Outline Grammar and Dictionary of the Kachari (Dimasa) Language*.
Shillong 1908.

Page 63, line 6 from bottom.—For ‘ba’, read ‘bâ’.

Page 66, line 5 from bottom.—For ‘transgressed’, read ‘transgressed-not’.

Page 69, line 14 from bottom.—The Rev. E. G. Philips tells me that it is the Awî dialect into which the Bible has been translated.

Page 70.—Add at the end of the List of Authorities:—

RAMKHL, R. V. M.—*Bengali-Garo Dictionary*, Tura, 1887.

Page 106, line 4.—For ‘Randâniâ’ read ‘Rangdâniâ’.

Page 132, Nos. 15 and 16, Dimâ-sâ (Cachar) column.—For ‘âni’, read ‘âni’.

Page 133, No. 13, Dimâ-sâ (Hôjai of Nowgong) column.—For ‘râjâ’; read ‘rajâ’.

Page 144, Bârâ column, No. 54.—For ‘fâsâ’, read ‘fâsâ’; No. 61, read ‘hâmâ’. Dimâ-sâ column, No. 61, for ‘hamia’, read ‘hami-â’.

Page 149, Deuri-Chutiyâ (Sibsagar) column, No. 51.—Read ‘môshi’; No. 52, read ‘mishigu’; No. 53, read ‘mishi’; No. 69, read ‘mishigu mushu’.

Page 155, No. 84, Deuri-Chutiyâ (Sibsagar) column.—For ‘laie-be’, read ‘läre-be’.

Page 157, No. 115, Gârô column.—Read ‘dê-mechikrâng’.

Page 161, Nos. 119–127, Deuri-Chutiyâ (Sibsagar) column.—For ‘mashi’ read ‘môshi’.



Page 162, No. 128, Dīmā-sā (Cachar) column.—Read ‘hāmbā’; No. 130, Bāṛā column, read ‘hingzhāusā-fui’; Nos. 147, 149, Lālung column, for ‘māki’ read ‘māki’.

Page 167, Deuri-Chutiyā (Sibsagar) column, Nos. 128, 130, 131, 132, 141, 149, 151, and (p. 137) 154, for ‘michigu’, read ‘mishigū’; Nos. 143 and 145, read ‘mishigū mushū’; No. 147, read ‘mishigū shi’.

Page 168, No. 155, Bāṛā column—For ‘māi’, read māi; No. 154, Lālung column, read ‘māikī’; No. 166, Līmā-sa (Cachar) column, read ‘numi-dao-lōng bā’; No. 179, and (p. 174) 180–184, Lālung column, for ‘bathāl gā’, read ‘bathal-ya’.

Page 179, No. 185, Deuri-Chutiyā (Sibsagar) column—For ‘a’, read ‘ā’.

Page 185, No. 223, Deuri-Chutiyā (Lakhimpur) column.—For ‘chipaiy’, read ‘chipayā’.

Page 193.—In the Tables on this page, Mikir should be transferred from the Nāgā-Bodo Sub-Group to the Nāgā-Kuki sub-group. The totals for the two groups therefore become as follows:—

Nāgā-Bodo sub-group	36,353
Nāgā-Kuki sub-group	139,516

Also in the heading of the Nāgā-Bodo table correct ‘Naga’ to ‘Nāgā’.

*Page 206, line 9 from bottom.—For ‘The n in the word un’ read ‘The u in the word un’. See Mr. Hutton’s *The Angami Nagas*, p. 298, Note 2.*

Page 206.—Add at the end of the List of Authorities:—

RIVENBURG, REV. S. W.—*Thames in English and Angami Naga*. Kohima, 1905.

HUTTON, J. H., I.C.S.—*The Angami Nagas. With some Notes on Neighbouring Tribes*. London, 1921. Account of the language on pp. 291ff

Page 211, line 5.—For ‘The n in un’, read ‘The u in un’.

*Page 222.—AUTHORITIES. Since this was written, Mr. J. H. Hutton, C.I.E., has brought out a valuable *Rudimentary Grammar of the Sema Naga Language. With Vocabulary* (Shillong, 1916). Mr. Hutton informs me that the specimens, on which my grammatical sketch on pp. 223ff. is founded, are in the Lazmi dialect, which is very different from the language spoken by the greater part of the tribe.*

Page 247.—A revised List of Words and Sentences in Semā will be found in the Addenda Majora.

Page 249, No. 50, Kēzhāmā column.—Read ‘tēpi’.

Page 255, No. 129, Rengnā column.—Read ‘ntsānyu’.

Page 256, Nos. 142, 144, Angāmi (Tengimā) column.—Read ‘thudā’.

Page 259, No. 179, Kēzhāmā column.—For ‘u’, read ‘uy’.

Page 262, No. 239, Angāmi (Tengimā) column.—For ‘a satsā’, read ‘u-satsā’.

Page 24.—Add at the end of the List of Authorities:—

MILLS, J. P., I.C.S.—*The Lhotā Nagaas.* London, 1922. Account of the Language, pp. 245ff.

Page 361, No. 69. *Lhōtā column.*—For ‘ñkhyū’, read ‘ñkhyu’.

Page 313, No. 155. *Lhōtā column.*—Read ‘sepñ-dñ’.

Page 333.—Further information about Chāng or Mojung will be found in the Addenda Majora

Page 347, No. 29. *Banparā (Peal and Brown) column.*—For ‘hōm’, read ‘hām’

Page 353, No. 70, *Mōshāng Nāgā column.*—For ‘guihē’, read ‘guihē’.

Page 362, No. 134, *Tamlu column.*—Read ‘kawye’; Nos. 142—145, *Tableng column*, read ‘mānu’.

Page 363, No. 142, *Banparā (Peal and Brown) column.*—Omit comma in ‘mai-hā, hapang’; No. 156, *Banparā (Campbell) column.*—For ‘taí’, read ‘tāi’

Page 366, No. 165, *Tamlu column.*—Read ‘hām phung’.

Page 370, No. 211, *Tamlu column.*—Read ‘ngai’.

Page 371, No. 205, *Banparā (Campbell) column.*—Read ‘pāue’.

Page 379.—Sir Charles Lyall, in ‘The Mikirs’ (London, 1908), pp. 151ff., maintains that Mikir belongs to the Nāgā-Kuki, rather than to the Nāgā-Bodo group, and, on a reconsideration of the whole subject, I agree with him, and have made the necessary correction in the statistical tables of the Survey. The table of the number of speakers of the Nāgā-Bodo group should therefore be as follows:—

Kachchā Nāgā	•	•	•	•	•	•	•	•	•	10,260
Kabui	•	•	•	•	•	•	•	•	•	11,073
Khōrāo	•	•	•	•	•	•	•	•	•	15,000
										<u><u>36,353</u></u>

Page 381.—Add at the end of the List of Authorities:—

STACK, E., I.C.S., and LYALL, SIR C.—*The Mikirs, from the Papers of the late Edward Stack . . . edited, arranged, and supplemented by Sir Charles Lyall.* London, 1908. Account of the language on pp. 73ff.

WALKER, G. D., I.C.S.—*A Dictionary of the Mikir Language, Part I, Mikir-English, Part II, English-Mikir*, Shillong, 1925

Page 434, No. 45, *Mikir column.*—For ‘a-ser’, read ‘ā-ser’.

Page 438, Mikir column, No. 91.—For ‘aphi’, read ‘āphi’; No. 93, read ‘ko-pi’; No. 103, read ‘āphān’; No. 106, read ‘ātum’.

Page 437, Khoirāo column, No. 68.—Read ‘takōn’; No. 72, read ‘mōtibā’.

Page 444, No. 180, Empeo column.—For 'bēō ā', read 'bō ā'; No. 183, Mikir column, for 'hak-pō', read 'chāk-pō'.

Page 451.—As explained in the correction of Page 379, Mikir should be added to the Nāgā-Kuki group, and the following Table should be substituted for that on this page:—

Mikir	.	.	.	.	.	.	.	.	.	~9,516
Sopvomā or Mān Nārā about	.	.	.	.	.	.	.	.	.	10,000
Marām, about	.	.	.	.	.	.	.	.	.	2,500
Miyāngkhāng about	.	.	.	.	.	.	.	.	.	5,000
Kworreng or Liyāng. about	.	.	.	.	.	.	.	.	.	5,000
Tāngkhul and its dialects at least	.	.	.	.	.	.	.	.	.	26,000
Maring about	.	.	.	.	.	.	.	.	.	1,500
									Total	139,516

As in the original, it is to be understood that these figures are only rough approximate estimates.

*Page 463.—'Luhūpā' is not the name of a tribe, but means the wearer of the luhup, or peculiar helmet worn by many tribes of North Manipur, including the northern sections of the Tāngkhuls. These people are often hence called 'Luhūpās', a name which is sometimes carelessly extended to the whole tribe. All Tāngkhuls are not Luhūpās, and the name is also applicable to tribes who are not Tāngkhuls. See Mr. T. C. Hodson's *The Nāga Tribes of Manipur*, p. 33.*

The following work should be added to the List of Authorities on Tāngkhul:—

PETTIGREW, REV. W.—*Tungkhul Naga Grammar and Dictionary (Uhrul Dialect), with Illustrative Sentences*. Shillong, 1918.

Pages 480ff.—A revised List of Words in Tāngkhul will be found in the Addenda Majora.

Page 483, No. 41, Khangoi column.—Read 'āmā' and 'ikā-dō'.

Page 484, Sopvomā column, No. 58, for 'utākatamai', read 'utākatomai'; No. 63, for 'ākhro', read 'ukhro'.

Page 491, Nos. 146—149, Maring column.—For 'ā', read 'ā'.

Page 492, Sopvomā column, No. 179, for 'dāī', read 'dāī'; No. 186 and Page 494, No. 196, for 'nēno', read 'nēnā'.

Page 493, No. 162, Maring column.—For 'oikaū', read 'oikhaū'.

Page 495, No. 205, Khangoi column.—Read 'chālē'.

VOLUME III—PART III.

Page 3.—For the Table of speakers of the Central Group, *substitute* the following :—

2. Central Group . . . . .	. . . . .	107,604
a Tashōn . . . . .	. . . . .	39,215
b Zahao . . . . .	. . . . .	2,000
c Lai . . . . .	. . . . .	23,450
d Lakher . . . . .	. . . . .	1,100
e. Lushēi . . . . .	. . . . .	40,539
f. Banjōgi . . . . .	. . . . .	500
g. Pankhū . . . . .	. . . . .	800
	TOTAL . .	<u>107,604</u>

Page 3, line 5 from below.—For ‘Dchig’, *read* ‘Gchig’.

„ „ 4 „ „ ‘Dñis’, „ ‘Gñis’.
„ „ 3 „ „ „ ‘Dsum’, „ ‘Gsum’.

Page 23.—Add to the List of Authorities on Meithei the following :—

HODSON, T. C.—*The Mrothers*. London, 1908. On pp. 155ff. a valuable account of the language and of its relationship to other Tibeto-Burman languages Appendix II, a specimen of archaic Meithei.

PETTIGREW, REV. W.—*Manipuri (Meitei) Grammar with Illustrative Sentences*. Allahabad, 1912.

Page 27, line 7 from below.—For ‘i-hāk’ *read* ‘ai-hāk’, and so throughout. In line 2 from below it is said that the forms ending in hāk are used in an honorific sense. Mr. Pettigrew (p. 21) says that he has failed to find such a reason for their use.

Page 43—The Lüi, also called Lōi, languages are now nearly extinct, being superseded by Meithei. Even the few who still speak them are generally unwilling to admit the fact. These languages have been the subject of some inquiry since they were described in the Survey. The speakers of Andro and Sengmai probably came from the East, *i.e.*, from Burma, and this is borne out by the fact that the two languages (they are really dialects of the same language) are closely connected with the Kadu spoken in the adjoining districts of that Province See my article ‘Kadu and its Relatives’ on pp. 39ff. of Volume II, Part I of the *Bulletin of the School of Oriental Studies* (London, 1921). The correct affiliation of Kadu to other Tibeto-Burman languages is still under discussion, and a definite decision cannot be expected until the results of the Linguistic Survey of Burma have been published. The question of Chairel is still more obscure. It evidently has only the most distant relationship to Andro and Sengmai, and, although undoubtedly a Tibeto-Burman language, I have not yet succeeded in connecting it with any other known to me.

Page 45, Meithei column, No. 8, read ‘ni-pāl’; *No. 9, read* ‘mā-pal’; *No. 14, for* ‘i-hāk’, *read* ‘ai-hāk’; *No. 24, read* ‘na-khoi, nang, na-hāk’.



Page 46, Meithri column, No. 34, read 'na tol'; No. 36, read 'chil'; No. 39, read 'sham'; No. 43, read 'namgal'; No. 45, read 'shana'; No. 51, read 'mi'.

Page 47, Meithei column, Nos. 52 and 56, read 'nu-pi'; Nos. 58 and 59, read 'ml'; No. 60, read 'ishing'; No. 69, read 'shl, shan bi'.

Page 47, No. 77, Andro column.—For 'shai' read 'sa'.

Page 48, Heithei column, No. 83, read 'shí-ru'; Nos. 95 and 96, read 'adugā'; No. 99, read 'nat-tē'; Nos. 102, 104, (p 49) 107, 109, 111, 113, 116, 118, 120, 122, 125, and 127, the suffix 'gi' should be corrected to 'gī'.

Page 49, Heithei column, Nos. 106, etc.—The plural suffix is ‘shing’, not ‘sing’; Nos. 110—118, 128, 130 and 131, read ‘nu-pi’.

Page 50, Nos. 142—145, Meithei column.—For ‘sal’, read ‘shal’.

Page 52, Singmai column, No. 207, read 'hé'; Chairel column, Nos. 206, 209, 210, and 211, read 'lá'.

Page 62.—Add to the List of Authorities on Thādo the following:—

HODSON, T. C.—*Thādo Grammar*. Shillong, 1906.

SHAKESPEAR, LT.-COLONEL J.—*The Lushei Kuki Clans*. London 1912. Account of the Thādos, pp 189ff. Comparative Vocabulary, pp. 229ff.

Page 69, in Title.—For 'KHONZAI', read 'KHONGZAI'.

Page 72, line 2.—‘Kambow’ is a better spelling than ‘Kanhōw’. Mr. Taylor informs me that the Kamliows are a tribe of Soktēs who separated under a chief called Kambow, and who consolidated themselves as a distinct clan. Their speech is probably the same as Soktē.

Page 13.—At the end of the List of Authorities add:—

NAYLOR, L. B.—*A Practical Handbook of the Chin Language (Siynn Dialect) containing Grammatical Principles with numerous Exercises and a Vocabulary*. Rangoon, 1925.

Page 75.—For further information regarding the Rältē, see Colonel Shakespear's 'The Lushei Kuki Clans', pp. 110ff.

Page 81.—For further information regarding the Paitē (also called Paihte and Vuite), see Colonel Shakespear's 'The Lushei Kuki Clans', pp. 142ff.

Page 89, No. 21, Siyin column.—For 'nā', read 'na'.

Page 99, No. 143, Siyin column.—For 'pū', read 'pu'.

Page 107, in statistical table, read :—

Page 107, line 5 from below, and page 108, line 13.—For 'Whenoh', and 'Whenos' read 'Hweno'. The latter word is probably a mispronunciation of 'Hualngo'.

Page 108, line 14.—For 'Hualgnos', read 'Hualn[os]'.

Page 126, line 12.—*Add at end of paragraph, ‘The Lakhers call themselves “Mara”, and the Arakan name for them is “Klongsnai”.’ See Shakespear, ‘The Lushei Kuki Clans’, pp. 213ff.*

Page 126, line 14.—After ‘Shendus’, add ‘It is possible that the Tlantlangs in their original home once used a different speech. Lai has a habit of imposing itself and has become a lingua franca over a large area’.

Page 126.—Add at foot, to the authorities:—

SHAKESPEAR, LT. COLONEL J.—*The Lushai Kuki Clans.* London, 1912. Account of the Lasher or Mara Clan, pp. 213ff.

LORRAIN, REGINALD A.—*Za'na The Book of Jonah in the Mura or Lasher Language.* Lasher Pioneer Mission 23 Putney Common, London, S.W. 1915

Page 127, line 19.—A better spelling of ‘Hualgno’ is ‘Hualingo’. In the following line ‘Hweno’ is a better spelling than ‘When’.

Page 129, lines 10 and 21.—For further information regarding the Ngentē and the Fannai, see Colonel Shakespear’s ‘The Lushei Kuki Clans’, pp. 132ff. and 136ff.

Page 130.—At the end of the List of Authorities add:—

SHAKESPEAR, LT. COLONEL J.—*The Lushai Kuki Clans.* London, 1912. A valuable work, describing not only the Lushai clans of the Lushai Hills, but also the non-Lushai Kuki clans of that district and of Manipur. There are important chapters on language.

Page 139.—Further information about the Ngentē will be found in Colonel Shakespear’s ‘The Lushei Kuki Clans’, pp. 132ff.

Page 162, No. 50, Lushēi column.—The word ‘tai-nu’ means ‘a man’s sister’, as distinct from ‘lai za nū’, ‘a woman’s sister’. For ‘farmu’, substitute ‘ñ (elder), nao (younger)’.

Page 166, No. 94, Lushēi column.—For ‘tan’, read ‘tān’.

Page 167, No. 56, Banjōgī column.—For ‘whung’, read ‘āshhung’; No. 95, Banjōgī and Pānkhū columns, for ‘adang’, read ‘ādang’.

Page 171, Pānkhū column, Nos. 142, 143 and 145, for ‘cho-pē’, read ‘chā-pē’; No. 144, for ‘ja-in’, read ‘jā-en’.

Page 172, Lushēi column, No. 158, for ‘ā-mā’, read ‘a-mā’.

Page 181.—Regarding the Old Kuki tribes, see Colonel Shakespear’s ‘The Lushei Kuki Clans’, pp. 148ff.

Page 181, line 4.—For ‘Rāngkhol’, read ‘Hrāngkhol’.

Page 181, line 7 from below, and throughout the section.—For ‘Rāngkhōl’ substitute ‘Hrāngkhol’. And in the next line for Rāngkhōls or ‘Rengkhāls’ substitute ‘Hrāngkhols’. The proper name of the tribe is ‘Hrāngkhol’, and not the numerous variants of this word. The Lushēis call the tribe ‘Hrangchal’. For further particulars, see Shakespear, ‘The Lushei Kuki Clans’, p. 185.

Page 234, lines 1 and 2.—The correct name of the tribe and of their language is ‘Kolhreng’, not ‘Kolrēn’ or ‘Koireng’.

Page 256, line 4—The spelling ‘Hmār’ is better than ‘Hmar’ or ‘Mhar’. The Lushēis call the people ‘Hmar’ because they live to their (the Lushēis’) north. The Chin word *mār* means ‘goat’, and the Chins call the Lushēis by this name because they wear goat’s hair. The words *hmār* and *mar* have therefore no connexion.

Page 295, No. 20, Hirōi-Lamgāng column—For ‘nīngā’, read ‘nang’.

Page 297, No. 49, Chiru column.—For ‘nai’, read ‘nai’.

Page 300, Nos. 54 and 55, Rāngkhōl column—For ‘nai’, read ‘nāi’.

Page 301, No. 59, Aimol column.—For ‘sēl-pa’, read ‘sēl-pā’.

Page 302, No. 68, Kōm column.—Read ‘sakor’.

Page 303, No. 77, Hirōi-Lamgāng column—Another word meaning ‘go’ is *wā*.

Page 307, No. 80.—Other words for ‘come’ are *Purūm hong*, and *Anāl wāng*.

Page 307, No. 83.—*Anāl* and *Hirōi-Lamgāng* also use *thi*, to mean ‘die’.

Page 308, No. 129, Rāngkhōl column.—Read ‘nāi-tē’.

Page 309, Nos. 119—133, Chiru column.—Read ‘a-thā’ throughout.

Page 311, No. 110, Anāl column.—Read ‘charā’.

Page 313, No. 139, Chiru column.—Read ‘pāng’.

Page 315, No. 160, Purūm column.—Read ‘nangai’.

Page 317, No. 187, Chiru column.—Read ‘jēm’.

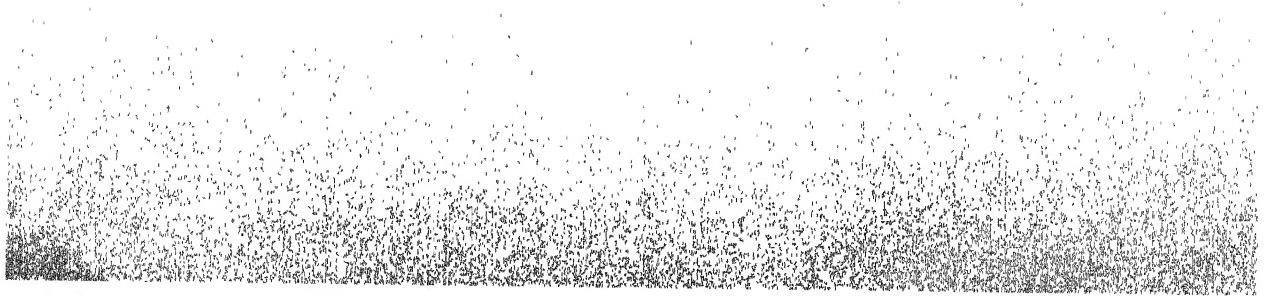
Page 323, No. 211, Purūm column.—For ‘sēngē’, read ‘songē’.

Page 347, line 24.—For ‘kwey-mi’ read ‘khwē-myī’.

Page 347, line 27.—For ‘kwey-mi’ read ‘khwē-myī’.

Page 371, Khumi (Latter and Campbell) column, Nos. 138 and 139.—For ‘koungnan’, read ‘kaung ngau’; Nos. 142 and 143, for ‘chie’, read ‘chi’; Nos. 146 and 147, for ‘āi’, read ‘āi’.

Page 379, line 10 of text from below.—For an account of the Maghī form of Arakanese, see Professor Sten Konow’s ‘Notes on the Maghī Dialect of the Chittagong Hill Tracts’ on pp. 1ff. of Volume LVII (1903) of the Zeitschrift der Deutschen Morgenländischen Gesellschaft.



VOLUME IV.

Page 30, lines 16 and 17.—For ‘Pharsī or Parsī’, read ‘Phārsī or Pārsī’.

Page 36, line 13.—Mr. Campbell’s Santali-English Dictionary appeared in three parts. Pt. I in 1899, Pt. II in 1900, and Pt. III in 1902. There is also a supplement without date.

Page 36.—Add to List of Authorities :—

BODDING, P. O.—*Materials for a Santali Grammar. I, mostly Phonetic.* Dumka, 1922.

Page 168.—I am indebted to Mr. R. Burn, C.S.I., I.C.S., for a reference to an additional authority on Kūrkū. The following should therefore be inserted in the list of authorities after the fourth entry :—

ELLIOTT, [SIR] CHARLES ALFRED.—*Notes on some Habits and Customs of the Korkoos of Kalieheet [Kālibhit] (Hoshungabad District).* Journal of the Antiquarian Society of the Central Provinces, Vol. I, Part II. Nagpur, 1867.

Page 219.—Add to the List of Authorities on Savara the following :—

RĀMAMŪRTI, RAO SAHEB G. V.—*Savara Reader.* Pt. I, *Aesop’s Fables adapted and translated into Sora [i.e., Savara].* Pts. II, III, *Selections from the Sora Folklore, etc.* Pt. IV, *Dialogues, etc.* Madras, 1912.

“ *Telugu Translation of the Above.* Four Parts, Madras. Pts. I, II, 1912; Pts. III, IV, 1913.

“ *Savara Songs, collected and edited by G. V. R.* Madras, 1913.

Page 240, No. 16, Mundārī column.—For aiñ-ak, read aiñ-ak’.

Page 243, Nos. 20, 21, and 22, Savara column.—For ‘aman’, read ‘āman’.

Page 243, No. 14, Gadabā column.—For ‘ning’, read ‘níng’. So also in Nos. 15 and 16, for ‘ning’, read ‘níng’.

Page 244, Nos. 26-28, Santālī column.—For ‘ün-i’, ‘üní’, read ‘uni’.

Page 247, No. 29, Gadabā column.—For ‘nēn’, read ‘nēng’.

Page 251, No. 55, Gadabā column.—Read ‘bobhañgi’.

Page 254, No. 104, Kūrkū column.—For ‘abā’, read ‘ābā’.

Page 259, No. 124, Gadabā column.—Read ‘lēkō’.

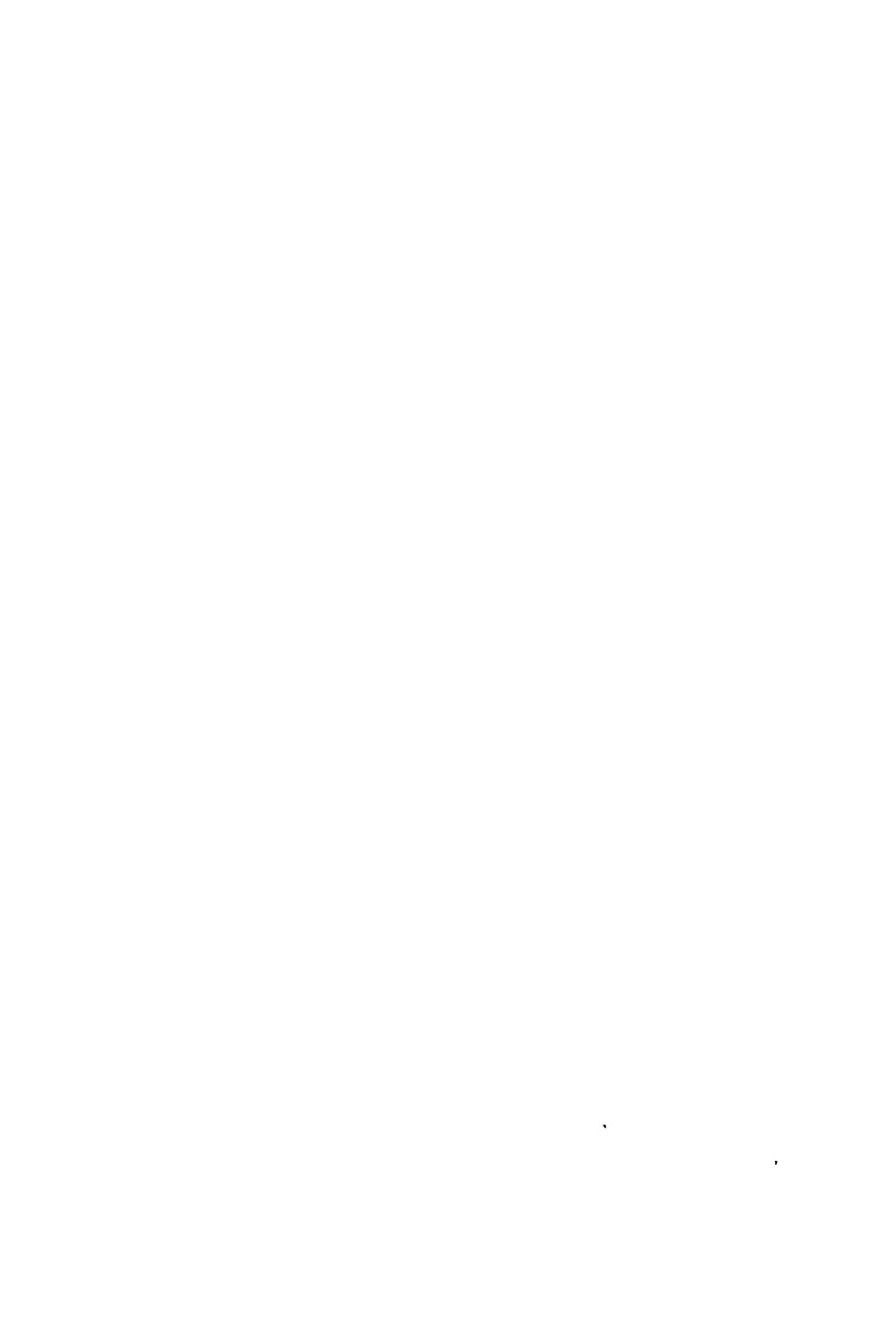
Page 260, No. 144, Mundārī column.—Read ‘āndia-kō’.

Page 262, No. 157, Kūrkū column.—For ‘am’, read ‘ām’.

Page 263, Savara column, No. 157, read ‘āman’; No. 160, read ‘ambē’. *Gadabā column, No. 141, omit comma after ‘iyōnkā’;* *No. 142, for ‘bādi’ read ‘bāndi’;* *No. 154, omit comma after ‘āvun’;* *No. 156, for ‘ning’, read ‘níng’.*

Page 264, No. 162, Santālī column.—For ‘tahā’, read ‘tahā’; *No. 179, Mundārī column, for ‘ing’, read ‘ing’.*

Page 267, Savara column, Nos. 163, 180 and 186, read ‘aman’; *Nos. 168 and 183, read ‘ambē’;* *No. 187, for ‘amin’, read ‘āmin’.*



Page 268, No. 211, *Santati* column.—For 'halao', read 'chalāo'.

Page 270, No. 196, *Kārhū* column.—For 'm', read 'ām', No. 212, *Kharā* column, for 'm' read 'ām'.

Page 271, *Juāng* column, No. 195, read 'abhi e'. Nos. 206 and 212, read 'āman de'. *Savarū* column, Nos. 189, 199 and 209, read 'āmē', Nos. 196, 206 and 212, read 'aman'.

Page 275, No. 215, *Sarava* column—Read 'ambē'

Page 277, line 15 from below, and page 284, line 15.—The quotation from Kumārla Bhaṭṭa about Āndhra-Drāvida-bhāshā is based on the text of Burnell in the Indian Antiquary [I (1872), p. 310]. In the same periodical, Vol. XLII (1913), pp. 200ff. P. T. Srinivas Iyengar maintains that the text as given by Burnell is erroneous. The correct reading should be *Diāvidādī-bhāshā*. If Mr. Iyengar's contention is accepted, Kumārla cannot be quoted as speaking of an Āndhra and a Drāvida speech.

Page 286—The estimated number of speakers of Tamil includes 950,814 inhabitants of Ceylon. If we confine ourselves to India only, the estimated number of speakers of Tamil should therefore be 15,272,856, and the estimated total for all Dravidian languages should be 53,073,261, instead of 51,024,105.

Page 297—Add the following at the end of the List of Authorities on Dravidian languages generally:—

SUBBAIAH, K V—*A Primer of Dravidian Phonology* Indian Antiquary, Vol XXXVIII (1909), pp 159ff., 188ff., 201ff.

, —*A Comparative Grammar of Dravidian Languages* Indian Antiquary, Vol. XXXIX (1910) pp 145ff.; XL (1911), pp 184ff., 241ff.

Rev. K AMITTA—*The Dravidian Element in Prakrit* Indian Antiquary, Vol. XLVI (1917), pp 33ff.

Page 303—Add after line 11:—

AMADUZZI, GIOVANNI CRISTOFANO—*Alphabetum Giandomico malabaricum sive Samskrudomicum* (Compiled from materials supplied by Clemens Peanius) Rome, 1772

Page 343—In title, read 'BURGANDI'

Page 434, line 5.—For 'Dhalvani', read 'Dhanwani'

Page 459.—Add at end of the List of Authorities on Kui the following:—

FRIEND-PEREIRA, J E—*A Grammar of the Kui Language* Calcutta, 1909

The following should also be added:—

A dialect of Kui, called Kuvi, is spoken by some three hundred thousand people in the Vizagapatam Agency and District of the Madras Presidency. It has been described by the Rev. F. V. P. Schultze in the following works:—

SCHULTZE, Rev. F V P—*A Grammar of the Kuvi Language, with Copious Examples*. Madras, 1911.

" " " Vocabulary of the Kuvi-Kond Language with short Sentences on General Subjects for Conversational Purpose Madras, 1913

Page 478.—Add the following to the List of Authorities on Gondi:—

TEFLON, C. G. CHENGYIX.—*Grammar of Gondi as spoken in the Betul District, Central Provinces, India, with Vocabulary, Folk-Tales, Stories and Songs of the Gonds*. Vol. I.—*Grammar* Madras, 1919. Vol. II.—*Vocabulary Folk-Tales, etc* Madras, 1921.

Page 483, line 14 from below.—For 'Gnd', read 'Gondi'.

Page 580, line 14.—For 'Vol. xxvi,' read 'Vol. xxvii.' *Line 15.—For 'pp. 40 and ff.' read 'pp. 229, 401ff.'*

Page 621.—Add at end of the last of Authorities on Brāhūī, the following:—

BRAHMIN D'LBNYS D[OMINIC] S[TEPHEN] MARLBOROUGH, C.S.I., C.I.E., C.B.E.]—*The Brahui Language. Part I. Introduction and Grammar.* Calcutta, 1908

Page 653, No. 40, Brāhūī column.—For 'tum', read 'katum'.

Page 656, No. 60, Gōndī column.—For 'Bhagvān', read 'Pēn'.

Page 658, No. 95, Kaikādī column. — Read 'an'.

Page 659, No. 92, Malayālam column.—Read 'ār'.

Page 660, No. 95, Gōndī column.—Read 'ām'.

Page 666, Kaikādī column, Nos. 146 and 147, for 'nāi', read 'nāy'; Nos. 148 and 149, for 'nāyāng', read 'nāyāng'.

Page 666, Nos. 154 and 155, Tamil column.—Read 'mān'.

Page 670, Korvē column, Nos. 164, 181 and 187; and Page 674, Nos. 197, 207 and 213; for 'ava' read 'āva' (type broken only in some copies); No. 186, read 'adusā'.

Page 674, No. 207, English column. For 'He goest' read 'He goes', No. 210, Kaikādī column, for 'hōgākang', read 'hōgākāng'. No. 211, correct the number.

VOLUME V—PART I.

Page 4. line 5 from bottom of text, in marginal note.—For 'and' read 'an'.

Page 15. line 7 from bottom of text.—For 'Lakshmi,' read 'Lakshmi'.

Page 19.—Substitute the following for the Table on this page:—

BENGAL		ASSAM	
Name of Dialect	Number of speakers	Name of Dialect	Number of speakers
Central or Standard	5,443,996		
Western (including Kharia Thu, Mal Paharia, and Sarakhi sub-dialects) . .	3,967,641		
South Western	246,502		
Northern (including the Kôch and Sripurîa sub dialects)	1,108,555	Rajbangsi	292,800
Rajbangsi (including Bahê sub dialect)	3,216,371		
Eastern (including Hajong and East Central sub dialects) . .	14,649,430	Eastern	2,261,221
South Eastern (including Chakmâ)	2,196,632		
TOTAL for Bengal . .	38,929,125	TOTAL for Assam . .	2,554,021
Add—Assam Total	2,554,021		
Add—South Eastern Bengali, spoken in Akyab (Burma) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali speaking area . .	41,597,298		

¹These figures are not based on special local returns

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

Total number of people speaking Bengali at home	41,597,298
" " " " , elsewhere in the Lower Provinces . .	60,638
" " " " , elsewhere in India	275,348
Grand Total of people who speak Bengali in India	41,933,284

Page 23, line 11.—Father Hosten, in his paper in 'Bengal Past and Present' (Vol. IX), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlayne. He says:—

'It was published with a Burmese alphabet in 1692 in a work containing observations by the Jesuit Fathers Jean de Fontenay, Guy Tachard, Etienne Noël and Claude Bèze. The title of the book is *Observations Physiques et Mathématiques pour servir à l'histoire naturelle, et à la perfection de l'Astronomie et de la Géographie; Envoyées des*

Indes et de la Chine à l'Académie Royale des Sciences à Paris, par les Pères Jésuites. Avec les reflexions de Mrs. de l'Académie, et les Notes du P. Goüye, de la Compagnie de Jésus. A Paris, de l'Imprimerie Royale, M. DC. XCII ; 4^o, pp. 113, 2 maps, and 1 plate containing the characters of the people of Bengala and Baramas [Burma]. To this Father Hosten adds the following note:—‘Cf. Sommervogel, *Bibl. de la C. de Jesus*, III, Col. 1611, No. 2.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. *Missions Belges*, Nov. 1913, pp. 405-406.’

Page 23, line 6 from below of text.—Kehr's *Aurank Széb* is in the British Museum Library (Press-mark, 602. h. 19). I am indebted to Dr. Barnett for the following information concerning it:—Its title is as follows:—

“MONARCHAE MOGOLO-INDICI, vel MOGLIS MAGNI ALIRENK SZÉB NUMISMA INDO-PERSICUM argenteum quinquelibrale rarissimum in solemnum renovationem et confirmationem clientelarum urbis ac sedis imperatoriae DELHI, nunc dictae DSCUHANABAD, signatum . . . latine recensitum, explicatum, examinatum, et contra dubia quorundam, imprimis contra Moslemanum illum celeberrimum, illustrem atque doctissimum, SCHEICH MOHAMMED EFENDI, Reipubl. Africo-Tripolitanae Cancellarium, et ad Aulam Caesaream Viennensem nuper Legatum, perspicue, solide ac modeste vindicatum, et variis notis . . . illustratum a M. Georgio Jacobo Kehr, Silusia-Franco Orientali. In Appendice, Indo-Maurorum characteres Arithmetici, alphabetum Bengalicum, & syllabarii Mongalo-Kalmuckici pars exhibetur. Lipsiae, impressit Heinrich Christoph Takke, 1725.” The appendix to which this refers is a plate containing the arithmetical symbols used by the Moslems (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a “specimen lectionis Bengaliae” consisting of the words “Sergeant Wolfgang Meyer” written in Bengali script. The alphabet is very fairly written. It transliterates the sounds thus: Koo Gkoo Goo Gho Ona; Sjo [Scho] Sjoo [Schoo] Joo Sjoo [Schooo] Eio; Too Tho Doo Dho Anno; To Tho Do Dho Noe (Nu); Po Pho Boo Bho Moe (Mu); Joo Roo Loo Bo Soo Soo Loo [sic.] Khieo. He also gives a woodcut of Bengali numerals on p. 48, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 51 pages quarto, with 2 plates.’

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1903 are however given below. Under Head B. ‘General’, add the following:—

HOSTEN, FATHER H., S. J.—*The three first Type-printed Bengali Books.* In *Bengal, Past and Present*, Vol. IX, Part I, pp. 40ff. [No date on my copy.]

GYĀNENDRAMOHAN DAS.—*Bāṅgāla Bhāshār Abhidhān.* A Bengali Dictionary in the Bengali language. Calcutta, N. D. (Preface dated 1916).

SŪNTI KUMĀR CHATTERJI, D. LIT.—*Bengali Phonetics*, in *The Modern Review* for January 1917, pp. 70ff. Calcutta.

“ ” ” ” *Ārabī o Phārsī Nāmēr Bāṅgāla Lipyantar*, from the Journal of the Bāngiya Sahitya Parishad, Vol. IV, 1324, B. S. (=1918 A. D.).

“ ” ” *Bengali Phonetics*, from the Bulletin of the School of Oriental Studies, Vol. II, Part I, pp. 1ff. London, 1921.

BIJAYOKHANDRA MAZUMDĀR.—*The History of the Bengali Language.* Calcutta, 1920.

Page 25.—Under Head C. ‘Grammars and Reading-Books’ add :—

ANDERSON, J. D., LITI D.—*A Manual of the Bengali Language*. Cambridge 1920.

Page 26, line 6 from below.—For ‘Visra,’ read ‘Visra’.

Page 27.—Under Head E. ‘Literature etc’ add the following :—

DINISH CHANDPA SEN RAI SAHIB, B.A.—*Bangu-Bhāṣāṇa o Sāhitya* Second Edition, Calcutta, N. D.
Preface dated 1901

“ *History of the Bengali Language and Literature*. Calcutta 1911

“ , *Vunga Sāhitya Parichaya or Selection from the Bengali Literature from the Earliest Times to the Middle of the Nineteenth Century with Illustrations*, Two parts Calcutta, 1914.

“ *Bengali Prose Style, 1800-1857* Calcutta, 1921

HARA PRASĀD SHĀSTRI, MAHAMAHOPADHYAYA, C.I.E.—*Baudhā-Gāṇa o Dōhā* (A collection of ancient poems, many in old Bengali) In *Calcutta Bangiya Sāhitya Parishad Granthāvalī*, No. 55 Calcutta, 1323, B. S. (=1916, A. D.).

CHANDI DĀSA.—*Sri-Krishna-kirttana* Edited with notes and an Index Verborum by Basanta-rājan Rāy Calcutta, *Bangiya Sāhitya Parishad Granthāvalī*, No. 58. 1323 B. S. (=1916, A. D.)

BANERJI, R. D., M.A.—*The origin of the Bengali Script*. Calcutta, 191.

SUSHIL KUMAR DR. M.A.—*History of Bengali Literature in the Nineteenth Century 1800-1825* Calcutta, 1919.

PARGITER, F. E.—*Vocabulary of Peculiar Vernacular Bengali words*. *Memoirs of the Asiatic Society, Bengal*, Vol. VII, No. 5, pp. 321ff. Calcutta, 1923

Page 42.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of *sh* in *shell* is represented by *sh* has been widely misunderstood. Many readers have assumed that by this statement I implied that, in the phonetic transcription *sh* represented the sound of the Bengali শ, which, in transliteration, is represented by *sh*. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, *sh* represents the English sound of the English letters in the English word *shell*, and nothing more. The sound represented by it corresponds most nearly to that of the Bengali শ, which, in transliteration, is represented by *sh*. It has nothing whatever to do with the sound of the Bengali cerebral শ. The same remarks apply to the spelling in other phonetic transcriptions (pp. 168, 175, 178, 207, 235, 251, 254, 262, 267, 273, 276, 296, 303, 307, 310, 314, 318), and, especially, to that in the column for Bengali Colloquial (Phonetic Transcription) on pp. 352ff.

Page 70, line 3.—For ‘12,801’, read ‘27,908’. Make the same alteration in the last line of the Table on the same page, and alter the Total ‘3,952,584’ to ‘3,967,641’.

Page 99, line 14.—For ‘12,801’, read ‘27,908’.

Page 163.—The title should be ‘RĀJBANGŚI’, not ‘RĀJBANGST’.

Page 168.—Regarding the pronunciation of *sh* in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 42.

Page 168, line 7 from below.—For ‘him said’, read ‘he said.’

Page 169, last line.—For 'his anger', read 'he angry'.

Page 175.—The same remarks apply as those on Page 168 above.

Page 224.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, ð is commonly pronounced as ā. Thus, ghōrā, a horse, is pronounced ghūrā, and chōr, a thief, is pronounced sār.

Page 321, line 9 from below—For tu, read tā.

Pages 352ff. —Regarding the column for Bengali Colloquial (Phonetic Transcription), see the remarks made with reference to page 42.

Page 353, South-Western Bengali column, No. 18, read 'amānne-kāi'. No. 19, read 'moimān-kāi'.

Page 355, South-Eastern Bengali column, No. 8, read ashtwā Nos. 14—19, a diacritical mark (˘) has in each case broken off from a capital A. Read respectively, 'āi ār, āī, āīā, āīu, āīar'. Insert a comma after 'ār' in No. 16.

Page 356, No. 29, Bengali Standard column.—For 'uhārā', read 'uhārā'. No. 30, Bengali Colloquial column, for 'ōdor', read 'ōder'.

Page 362, Siripuriā column, No. 68, for 'ghōra', read 'ghōrā'; No. 70, read 'kuttā'.

Page 363, No. 64, first column.—For 'tērā', read 'tārā'.

Page 367, No. 83, first column.—For 'māra', read 'mara'

Page 371, No. 104, first column—Omit the comma.

Page 372, No. 128, second column.—For 'bhala', read 'bhālā'.

Page 376, No. 165, third column.—For 'amrā', read 'āmrā'

Page 377, No. 161, second column.—For 't-anne', read 'tānne'.

Page 379, Chākmā column, Nos. 157 and 160.—Read 'tāi'; No. 158.—Read ēgē'.

Page 379, Nos. 162, 172, 173 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over A.—Read, throughout, 'āi'.

Page 380, Nos. 180 and 183, second column.—For 'mārīsh', 'mārīsh', read, in each case, 'māmīs'.

Page 380, No. 182, third column.—For 'amrā', read 'āmrā'.

Page 380, Nos. 196—199, second column.—Read 'māribē, māribē, māribā, māribē': respectively.

Page 381, No. 190, second column.—For 'mārīchchila', read 'mārīchchhila'.

Page 381, No. 198, second column.—For 'monnē', read 'monne'.

Page 382, No. 182, second column.—Read 'āmrā'.

Page 382, No. 184, first column.—Read 'ōīā'; second column. read 'pitē'.

Page 382, No. 185, second column.—Read 'pitsilām'

Page 382, No. 188, first column.—Read 'hāmārā', second column, read 'pitsulām'.

Page 382, No. 189, first column.—Read 'tumārā mārlē'; No. 190, read 'mārlē'.

Page 382, No. 200, first column.—Read 'ōrā'

Page 383, No. 179, fourth column.—Read 'mui'.

Page 383, No. 180, fourth column.—Read 'tūi'

Page 383, No. 181, third column.—For 'māre', read 'māre'

Page 383, No. 185, fourth column.—Read 'muī'

Page 383, Nos. 194 and 195, third column.—In both cases read 'āī.'

Page 383, No. 200, fourth column.—Read 'tārā'

Page 384, No. 206, second column.—Read 'tūi'

Page 384, No. 213, second column.—Read 'sē' (twice).

Page 386, Nos. 208 and 214, first column.—Read 'hāmārā'.

Page 386, Nos. 209 and 215, first column.—Read 'tumārā'

Page 387, Nos. 206 and 212, fourth column.—Read 'tūi'.

Page 387, No. 209, fourth column.—Read 'jā'

Page 387, No. 211, third column.—Read 'āī'

Page 387, No. 213, third column.—Read 'gēl or gēl'

Page 387, No. 214, third column.—Read 'ārā'.

Page 387, No. 216, fourth column.—Read 'tārā'.

Page 394, line 10.—For 'present', read 'nineteenth'. The reference is to the nineteenth century.

Page 403.—In the third line of the section devoted to the second conjugation, for 'bloā' read 'bolā'.

Page 439, No. 54, second column.—Read 'lānā'.

Page 440, No. 104, second column.—Read 'bāpekar'

Page 441, No. 131, second column.—Read 'sowāli'.

VOLUME V—PART II.

Page 18, line 11.—I find that Father Antonio's translation was not into Chhikā-chhikī Bōlī, but was into ordinary Western Hindi. For further particulars, see the Addenda Minora to page 96.

Page 19, Heading IV.—GENERAL LITERATURE. Add the following works dealing with Vidyāpati :—

NĀGENDRA NATH GUPTA.—*Vidyāpati Thālū*. *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904 Part I Extra Number, pp. 20ff.

, , , —*Vidyāpati Thālū*. *Pudāvalī*—No. 24 of the series entitled the *Bāngīya-āhāra-pāni* had *Granthāvalī* Calcutta B. S. 1316 (=1909 A. D.). This is a very complete edition of Vidyāpati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nāgarī character was published at Allahabad by the Indian Pres. in 1910.

GRIFFIN, G. A.—*Vidyāpati Thālū*. *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 225 Remarks on Nagendra Nath Gupta's article in Vol. lxxiii, mentioned above.

Page 19, line 20 from below.—For 'Vol. xxviii' read 'Vol. lxxviii'.

Page 19, line 2 from below.—For 'verse' read 'verse'

Page 25, line 11 from below.—For 'this cart,' read 'his cart'.

Page 26, Pronouns.—The honorific oblique singular of *i*, this, is *hīn*, and of *o*, that, is *hīn*.

Page 41, line 15.—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadi Tahsil, and a part of Chunār Tahsil, is not Bhojpuri, but is the Awadhi dialect of Eastern Hindi. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhi in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpuri in this volume.

Page 44.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,126,937.

Page 47.—The following example of the use of the word 'Bhojpuri' may be added to those of 'Poorbee'a' on this page :—

1789. Two days after, as a regiment of Sepoys on its way to Chunār-ghur, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots. The people screamed. "Do not make so much noise," said one of the men in his Bodjpuria Idiom; "we go to-day with the Frenchees, but we are all servants (tenants) to Cheyt-Sing, and may come back to-morrow with him; and then the question will be not about your roots, but about your wives and daughters." *Raymond*, Translation of the *Sair Mutaghérin*, 2nd Ed., Translator's Preface, p. 8.

Page 96, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars:—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Chhikā-chhikī dialect of Maithili, but into ordinary Western Hindi, written in the Nāgarī character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindostānī dictionary when he died at Lugano in 1811. According to Dr. Long in the Calcutta Review¹, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1811. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 195), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten S. J. on pp. 435ff. of the 'Examiner' of November 1, 1913.

¹ Vol. V, p. 272, 1846. Not p. 722, as misprinted in the Text.]

Page 238.—The following book gives specimens of the Sarwariā dialect:—

MANAN DWIVEDI GAJPURI, PANDIT.—*Sarwaria (A collection of folk tales and folk songs in Sarwaria dialect of Gorakhpur District).* Printed at the Jārj (George) Printing Works, Benares, 1913.

Page 326, Nos. 14, 15, and 16, Maithili column.—Older forms, now not used are *mē*, I, and *mōr*, of me, mine.

Page 328, Nos. 14, 15, and 16, Bhojpuri column.—Older forms, not now in use, are *mē*, I, and *mōr*, of me, mine.

Page 330, No. 35, Magahi column.—Read 'ākh'

Page 332, No. 35, Bhojpuri column.—Read 'ākh'.

Page 333, No. 51, Nagpuriā column.—Read 'ādāmi'.

Page 334, No. 75, Maithili column.—Read 'āt'.

Page 338, No. 86, Magahi column.—Read 'uppar'.

Page 338, No. 94, Magahi column.—For 'kāhe', read 'kāhe'.

Page 341, No. 82, Nagpuriā column.—For 'thārh', read 'thārh'.

Page 342, No. 115, Magahi column.—For 'bētin' read 'bētin'.

Page 344, No. 131, Bhajpuri column.—For 'larukā', read 'lankā'

Page 345, No. 129, Nagpuriā column.—For 'chōīā' read 'chhōīā'.

Page 350, No. 161, Maithili column.—For 'thikih' read 'thikāh'.

Page 350, Nos. 179 and 181, Magahi column.—For 'pita', read 'pita'.

Page 353, Nagpuriā column, No. 179, read 'māīō-nā', No. 184, read 'marai-nā'

Page 355, No. 216, Maithili column—Read 'lokām'.

Page 359, No. 215, Bhojpuri column.—For 'gai', read 'gailā'

ORIYĀ.

Pages 367ff.—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 367, lines 10ff of text from below.—The number of speakers of Oriyā in Binpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

Page 368, line 2.—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked 'Echapur' in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 369, line 20.—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdū of the local Musalmāns, who represent settlers from up-country.



Page 369, line 30.—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oriyā, but is otherwise so modified by the adjoining Bengali, as to be called a Bengalized dialect of Oriyā. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Balasore. In Thanas Gopiballabhpur and Jhargaoon the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oriyā of the south, he says, ‘The Oriyā speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

Page 375—Add to Authorities, List A.

McPHILIPSON SIR HUGH K.C.I.E., C.S.I.—*The Oriyā Alphabet. Journal of the Bihar and Orissa Research Society, Vol. X (1924)*, pp. 168ff. Contains a full account of the Alphabet, with specimens of all conjunct consonants.

Page 378.—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short *i* and *î*, or between *u* and *û*.

Page 379, line 17.—The statement about the southern pronunciation of *କ* and *ଖ* is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ra* and *rha* not as *da* and *dha*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter *ଳ la*.

Page 380.—Pronouns. In the colloquial language, *āmnāne* is commonly used for *ambhē-mānē*, and *tumē* for *tumbhē-mānē*.

Page 383.—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

Page 398, line 22.—Regarding the pronunciation of the cerebral *ର ra* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling *pardila* is merely an attempt to represent the sound of *parila* in a new way.

Page 425.—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

Page 441.—In the Addenda Majora will be found a Standard List of Words and Sentences in Oriyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 441ff.

VOLUME VI.

Page 1, line 10.—I have here confined the Eastern Hindi of Mirzapur to the South-Sone tract of that District. Subsequent inquiries, for the results of which I am indebted to the kindness of Mr R. Burn, C.S.I., have shown that the Awadhi dialect is also spoken in the western portion of the North-Sone tract between the Sone and the Ganges,—say in the Sadr and the western part of the Chunar Tahsils. The map facing the frontispiece should be altered accordingly. This will also entail an addition of about 350,000 people to the number of speakers of Eastern Hindi, and a corresponding reduction to the number of speakers of the Western Bhojpuri dialect of Bihārī as given on page 14 of Volume V, Part II. See also the Report of the 1901 Census of the N.-W. Provinces and Oudh, p. 177.

Page 2, line 3.—Add,—as explained in the Erratum to p. 1,—350,000 to the number of speakers of Awadhi, and increase the total accordingly.

Page 9, line 9.—As explained in the Erratum to p. 1, Awadhi is spoken not only in South-Gangetic Allahabad, but also in the western Tahsils of Mirzapur.

Page 10.—In the Table, after the figures for North Mirzapur, add ‘Central Mirzapur, 350,000.’ These figures are a very rough estimate of the number of speakers of Awadhi in the Sadr and Chunar Tahsils of Mirzapur, as explained in the correction to page 1. The total of this Table should also be correspondingly increased, and in line 9 of the text from below, 16,000,000 should be altered to 16,350,000.

Page 12.—As explained in the Erratum to p. 10, the second Table on this page should run as follows:—

Total number of people speaking Awadhi at home say . . .	16,350,000
Estimated number of people speaking Awadhi elsewhere in	
Bihar and Bengal . . .	111,258
Estimated number of people speaking Awadhi in Assam .	32,290
 TOTAL	 <u>16,493,548</u>

Page 13—Authorities. Add the following to the list of works dealing with Awadhi Grammar:—

- BABURAM SAHADNA, M.A.—*Lakhimpuri—A Dialect of Modern Awadhi Journal and Proceedings*, Asiatic Society of Bengal (New Series), Vol xviii (1922), pp. 305ff
 “ “ —*Declension of the Noun in the Rāmāyaṇ of Tulsidās Indian Antiquary*, Vol lvi (1928), pp. 71ff
 “ “ —*The Verb in the Rāmāyaṇ of Tulsidās In The Allahabad University Studies*, 1926, pp. 207ff.

Page 14, after line 3.—Add the following Authority on Tulśī Dās:—

- LALA SITA RAM, B.A.—*Selections from Hindi Literature, Book III, Tulsi-das* Compiled by L. S. R., and published by the University of Calcutta, 1923.

A Tercentenary Edition of the works of Tulśī Dās, in three volumes, including a volume of essays on the poet, was published by the Nāgarī Prachārinī Sabha of Benares in 1923.

Page 16.—Head III—VERBS A. Auxiliary Verbs, and Verbs Substantive In the first person of the masculine plural of Form II, *sor* ‘ahi,’ read ‘ahī’.

Page 17.—In the 3rd person singular of the future, for 'dekhai', read 'dekhihai'.

Page 26.—Authority.

A second edition of this grammar revised and enlarged by Pandit Löchan Prasad Kavya-vinöda, has been published in 1921 for the Government of the Central Provinces and Bihar.

Page 29.—In the second person plural of the Present Conjunctive, *for 'dēkhan'*, read 'dēkhau'.

Page 43, lines 8 and 10.—For 'we people happy', read 'us people-for happiness.'

Page 62.—A revised version of Specimen II of the Awadhi spoken in the Lucknow District will be found in the Addenda Majora.

Page 86, line 10.—A specimen of the Baiswâri of Rae Bareli, which does differ from that of West Partahgarh, will be found in the Addenda Majora.

Page 90, line 5.—Add the following Authority on the Awadhi of Kheri:—

BABURAM SAKSINA M.A.—*Lakhimpuri—A Dialect of Modern Awadhī*. *Journal and Proceedings, Asiatic Society of Bengal (New Series)*, Vol. xviii (1922), pp. 305ff. Lakhimpur is the name of a town in about the centre of the District of Kheri. Mr. Sakseña states (p. 308) that the specimen of the dialect of Sitapur given on p. 91 of the Survey is in the dialect of the west of that District. The dialect of the town of Sitapur, which is centrally situated, differs slightly.

Page 116.—As explained in the corrections to pp. 1 and 10, the language of the western half of the Central portion of Mirzapur is Awadhī, not, as here stated, Bhojpuri. Hence, in the table, on this page, correct:—

The total for the whole District, of course, remains unaltered.

Page 144, line 6.—For 'बच्चातक,' read 'बच्चा तक.'

Page 155, line 3.—For 'Alhā', read 'Ālhā'.

Page 185.—A revised version of the Parable of the Prodigal Son in Chhattisgarhi will be found in the Addenda Majora.

Page 195.—A revised version of Specimen II of the Chhattisgarhi of Bilaspur will be found in the Addenda Majora.

Page 240, line 8.—For ‘great’, read ‘greater’.

Page 262, No. 35, column 2, read 'ākhiyā'; columns 3 and 5, read 'ākhi'; column 4, read 'ākhi'.

Page 263, No. 35, columns 1, 2 and 3, read 'ăkhi'; column 4, read 'ăikh'. On these two pages, opposite No. 35, the ² has broken off in printing in some copies.

Page 263, No. 47, Chhattisgarhi column, for 'dādā', read 'dadā'.

Page 264, No. 75.—Here again ² has broken off in some copies. *Read 'ñt'* throughout. *No. 70, Awadhī (Gonda) column, for 'kukur', read 'kükur'.*

Page 265, No. 75, similarly in columns 2 and 3, read 'it', if the type has broken.

Page 266, No. 82, Awadhi (Gonda) column for 'tharp', read 'thārh'.

VOLUME VII.

Page 18.—AUTHORITIES B.—General. Add at end, after “**KONOW, STEN.**”—

TURNER R. L.—*The Inde-Guru, a Lecture in Marathi* Journal of the Royal Asiatic Society, 1916, pp 20 ff.

BLOCH, JULIUS—*La Formation des langues Marathes.* Paris, 1910 A part of this was printed in 1911, and copies were privately circulated at that time.

Line 16 of the same page.—The Articles in the Journal of the Bombay Branch of the Royal Asiatic Society on the Phonology of the Vernaculars of Northern India have been republished as a part of the complete series of the Author's (now Sir R. G. Bhandarkar) Wilson Philological Lectures. The Full Title is —

Wilson Philological Lectures on Sanskrit and Derived Languages delivered in 1877 by Sir R. G. Bhandarkar, K.C.I.E., LL.D., Ph. D., Member of the French Institute, etc., etc. Carried through the Press by Shridhar R. Bhandarkar, M.A. Professor of Sanskrit, Ilphinstone College, Bombay, 1914.

Page 30.—Under the heading ‘NOUNS’ for ‘ghāryā’, given as the plural oblique of ghar, substitute ‘ghārā’, and under the heading ‘Demonstratives and Relatives’ In the Nom. Sing. Neuter of ‘This’, substitute hē for hē.

Page 31, line 9 from foot.—For kētē, read kēlē

Page 66, line 6.—For ‘av’rā’, read ‘av’rā’.

Page 130, line 11.—For ‘Vad’val’, read ‘Vād’val’.

Page 166.—Authorities on Konkani. On early Jesuit works in this language, reference may be made to an article on *Earliest Jesuit Printing in India. From the Spanish of the Rev. Cecilio Gomez Rodeles, S. J. Translated by the Rev. L. Cardon, S. J. and edited by the Rev. H. Hosten, S. J.*, in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. IX, 1913. With this should be considered supplementary remarks by the Rev. H. Hosten, S. J. on *The Earliest Printing in India*, in *The Catholic Herald of India* (Calcutta) for January 19, 1916. According to an article in the *Proger Presse* (Prague) for July 21, 1923, quoting from an article by Dr V. Lesný in the *Calcutta Modern Review* for June of the same year,—Father Josef Přikryl, S. J. (born in Prague in 1718)—wrote a grammar of the Dialect of Goa under the title of *Principia linguae Brahmanicae*. The date of its publication is not known to me.

It may be added, that the original manuscript in the Nāgari character of Thomas Stevens's ‘Purān’, or paraphrase of the New Testament, is now in the library of the London School of Oriental Studies (*Bulletin*, Vol. II, p. 167).

Page 166.—Add the following at the end of the list of Authorities :—

DANTAS, DUARIF FRANCIS,—*Elementary Concise Grammar, with an Introduction by Jerome A. Saldanha* Savantvadi, 1910.

Page 194.—A list of words in the Kudālī dialect will be found in the Addenda Majora.

Page 393, Marathi (Poona), column No. 6, for ‘sāhā’, read ‘sahā’; No. 10, for ‘dāhā’, read ‘dahā’.

VOLUME VIII—PART I.

Page 2, line 26.—For ‘5th or 4th Century A. D.’, read ‘5th or 4th century B. C.’

Page 3.—Correct the Greek words on this page as follows :—

Line 19 —Πενκολαῶτις.

Line 20.—Σανδρόφαγος, Σανδρόλοττος

Footnote², line 3.—’Αμιτροχάτης.

Line 4 —Κασπάπυρος.

Line 5 —Κωφήν.

Line 6 —Σίνθος

Line 7.—Σοφογασῆνος

Line 8.—μαρτιχόρα.

*Page 7 Last paragraph.—In this passage, I have followed Dr. Trumpp in describing these peculiar Sindhi sonants as doubled letters. Since I wrote the passage, they have been analysed in the phonetic department of the London School of Oriental Studies, and the result has been published by Dr. Grahame Bailey on page 835 of Volume II of the *Bulletin* of that institution. It appears that, whatever Prakrit sounds they are derived from, in Sindhi they are not doubled letters at all. They are what Dr. Bailey calls ‘implosives’, i. e., they are uttered, not with an expiration, as ordinary consonants or ‘plosives’, but with an intake of breath. In pronouncing these sounds, the breath is drawn into the mouth, but is not allowed to reach the lungs, the air not being permitted to go beyond the larynx. They have been further discussed by Professor R. L. Turner in Vol III of the *Bulletin*, pp. 301 ff, where their origin and use are very fully dealt with. Professor Turner calls them ‘recursives’, which seems to be the best name.*

Page 11, line 12.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 14, add at end of list of authorities :—

*TURNER, R. L.—The Sindhi Recurssives or Voiced Stops preceded by Glottal Closure. *Bulletin of the School of Oriental Studies*, Vol. III (1924), pp. 301ff.*

*„ Cerebralization in Sindhi, *Journal of the Royal Asiatic Society*, 1924, pp. 555ff*

Page 53, line 9.—For ‘khapō’, read ‘khato’.

Page 184, line 2.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 212, lines 1 and 2.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 212, line 3.—Read ‘Bhāṭiās’.

Page 220, No. 94, Standard Sindhi column.—Read ‘chhā-kān’.

Page 225, No. 135, Lārī column.—Read 'ūchō'.

Page 225, No. 154, Kachchhī column.—Read 'ñēñi'

Page 227, No. 166, Kachchhī column.—For 'āñ', read 'ññ'.

Page 229, No. 206. Lārī column.—Read 'wññi'

Page 231, No. 216, Lārī column.—Read 'ñ viñ'

Page 297, line 14.—The increase in the population of the Bār. or western Gujran-wala, is as stated here, due to colonization of the land reclaimed by the Chenab Canal. Most of the immigrants have come from the eastern Panjab and speak Pañjābī, not Lāhnda

Page 413, No. 24, Hindkī column.—For 'tuhadda', read 'tuhaddā'.

Page 415, Nos. 26 and 29, Thalī column.—For 'o', read 'ɔ'

Page 419, No. 59, Mūltānī column.—For 'mōkle', read 'mōklē'

Page 419, No. 87, Hindkī column.—For 'nēre' read 'nēre'.

Page 420, No. 130, Mūltānī column.—For 'changiñ', read 'changiñ'

Page 422, No. 159, Lahndā column.—For 'assī', read 'assī'

Page 423, No. 147, Hindkī column.—Read 'kutti'

Page 423. Thalī column, No. 141, read 'ghōriñ', No. 149, read 'kuttiñ', No. 160, for 'ē hō', read 'ēhō'

Page 424, Lahndā column, No. 161, for 'hīn', read 'hin', No. 165, omit the comma between 'assī' and 'āhssē'

Page 425, No. 187, Hindkī column.—For 'u', read 'ñ'

Page 425, No. 183, Thalī column.—Read 'tussā'

Page 426, No. 207, Lahndā column.—For 'ah', read 'oh'.

Page 427. No. 196, Thalī column.—For 'tū', read 'tū'

Page 506, line 21 from below, add the following:—

The form of Chibhālī spoken in Kagan is known as Kāghānī. It is described by Dr. Grahame Bailey in pp. 87ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society's Monographs, Vol. xvii, London, 1920). In pp. 110ff. of the same work, there is also a short account of Bahramgala, spoken in a village of that name south of the Pir Panjāl Pass. It closely resembles Dhūndī, see pp. 495ff. *ante*.

Page 523, No. 16, Chibhālī column.—For 'mhāra', read 'mhārā'.

Page 526, No. 76, Salt Range column.—For 'pakkhi', read 'pakkhlī'.

Page 527, No. 76, Pōthwārī column.—Read 'pīkhērū'.

Page 527, No. 63, Dhūndī-Kainīslī column.—Read 'chann'.

Page 527, No. 57, Punchhī column.—Read 'ghulām'

Page 529, No. 106, Chibhālī column.—For 'āpi', read 'ajī'.

Page 531, Pōthwārī column, No. 128, for 'znāni', read 'janāni' No. 130, for 'zanañā', read 'jananīā'.

Page 534, No. 162, Salt Range column.—For 'hāus', read 'hāus'.

Page 537, No. 208, Pōthwārī column.—Omit the comma between 'asī' and 'gachhnē-ā'.

Page 537, No. 209, Punchhī column.—For 'nea', read 'nēā'

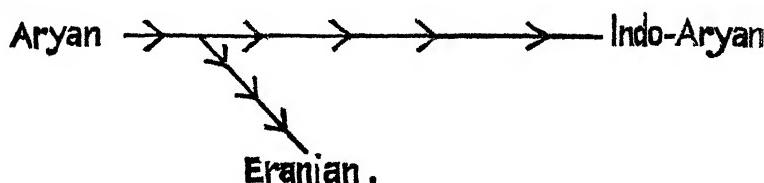
Page 578, No. 75, Hindkō of Peshāwar column.—Read 'ūth'.

Page 582, No. 180, Dhannī column—Read 'marēnā', Tināuli column. read 'marnā-ā'.

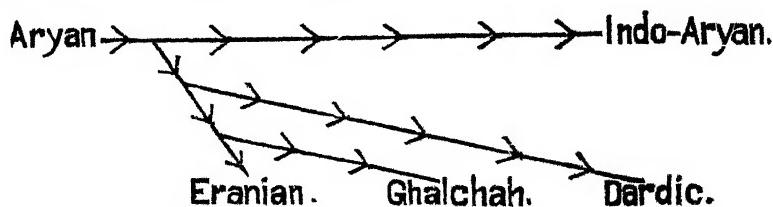
VOLUME VIII—PART II.

Page 2, line 22.—Since this was written, through the kindness of Sir Aurel Stein, I have become possessed of a specimen of Tirālī, and an account of that language will be found in pp. 265ff of the Addenda Majora.

Pages 7 and 8.—As explained on p. 100 of the General Introduction, I now follow Professor Giles in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindūkush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Eran before the migration, than the surviving specimens of Eranian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows:—



The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Eranian stock some time after the Indo-Aryan emigration, and who wandered off in the direction of the Hindūkush, whence they descended into the Dard country. Later waves of this last emigration, when the characteristics of the Eranian languages had nearly fully developed, settled in the Hindūkush itself, and their speech ultimately became the Eranian Ghalchah languages, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Eranian forms of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8:—



Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Eranian and partly Indo-Aryan.

Page 9.—Add to the List of Authorities:—

BLACK, GEORGE F., PH. D.—*Romani and Dard.* *Bulletin of the New York Public Library*, Vol. xx, Number 5, pp. 451ff 1916. This gives a comparative vocabulary of Romani and Dardic.

Page 12, No. 52, Bashgalī column.—For 'jugū' read 'jugū'.

Page 16, No. 92, Bashgalī column.—For 'kachi', read 'kāchi'.

Page 31, line 1.—Dr. Morgenstierne informs me that the language described by Trumpp is a dialect of Ashkund. See Addenda Minorā to p. 68.

Page 36, line 1.—For 'kachi', read 'kāchi'

Page 69, line 4—Since this was written, Dr. Morgenstierne, during a visit to Kabul, has succeeded in obtaining specimens of Ashkund. He tells me that while in some respects resembling Bashgalī, it is on the whole most nearly related to Wai-alā. A Specimen and List of Words will be found on pp. 248ff. of the Addenda Majora.

Page 69, line 5.—To the list of languages of the Kalāshā-Pashai sub-group, should now be added a fourth,—Tirāhi. Regarding which particulars are given in pp. 265ff. of the Addenda Majora.

Page 110 (following the Pashai Specimens). On page 2, line 22, I stated that no specimens could be obtained of the Tirāhi language. All that had hitherto been known about it had been contained in a short list of words published by Leech in the year 1834¹. This was sufficient to show that it belonged to the Kalāshā-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 265ff. of the Addenda Majora. See also Sir Aurel Stein and the present writer in J. K. A. S. 1925, pp. 399ff. and 105ff.

Page 116, No. 52, Bashgalī column.—For 'jugur', read 'jugūr'.

Page 118, No. 92, Bashgalī column.—For 'kachi', read 'kāchi'.

Page 120, Nos. 128, 130, Bashgalī column.—Read 'jugūr'.

Page 123, No. 157, Gāwar-bati column.—For 'thanais', read 'thanais'.

Page 124, No. 165, Wai-alā column.—For 'yemā', read 'yema'.

Page 126, No. 208 Wasī-veri column.—For 'pazemsho', read 'pezemsho'

Page 127, Pashai (Eastern dialect) column, No. 212, read 'gūhyī', No. 213, read 'gūhyī'.

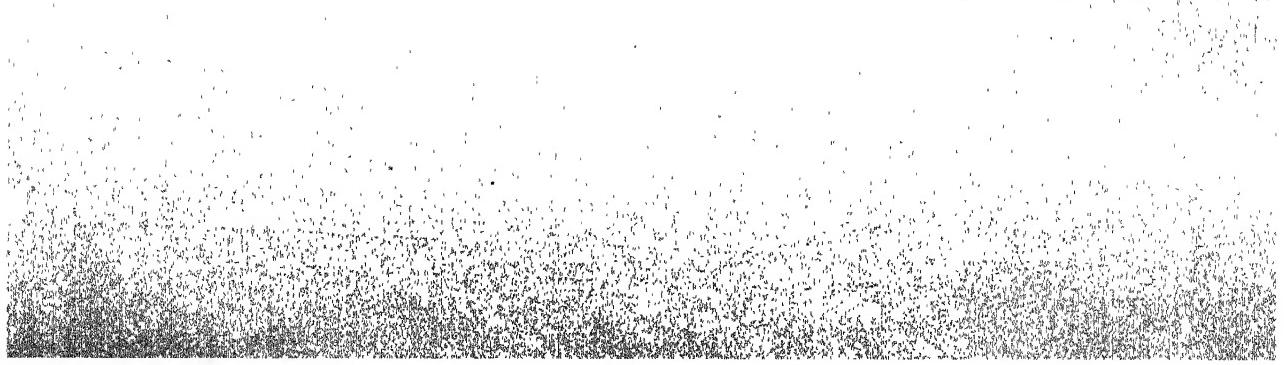
Page 147, No. 197, Khō-wār column.—For 'dōi', read dōi'.

Page 150.—Since this account of Shīnā was written, the language has been thoroughly investigated on the spot by Colonel D. L. R. Lorimer, C.I.E. Owing to his kindness, I am able to make the following additions to the general remarks on page 150.

Line 8—Add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of Hindostāni owing to the presence and activities of the Imperial Service Troops (Gurkhās, Dōgrās, and Panjābī Muhammadans) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in Punial (properly 'Pūyā'), the district adjoining Gilgit on the West and North-West. This dialect shows divergencies both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

¹ Journal of the Asiatic Society of Bengal, Vol. vii (1838), pp. 782ff



Footnote¹, line 2.—Colonel Lorimer informs me that the correct name of the language is ‘Shinā’, with the cerebral letter *sh* for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

Footnote².—Colonel Lorimer informs me that the only local form of the name ‘Gilgit’ is ‘Gilit’, which is reduced to ‘Gilt-’ in the oblique cases, as in *Giltēi*, of Gilgit, but *Giltēi*, a man of Gilgit.

Page 151.—The account of Gilgiti given in pp. 328ff. of the Addenda Majora should be substituted for that on pp. 151ff. It is based on materials and criticisms most kindly given to me by Colonel Lorimer.

Page 151.—Add the following to the List of Authorities:—

LORIMER, LIEUTENANT-COLONEL D.L.R., C.I.E.,—*Notes on the Phonetics of the Gilgit Dialect of Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 1ff., 177ff.

“ “ “ *The Forms and Nature of the Transitive Verb in Shina (Gilgiti Dialect)*. *Bulletin of the School of Oriental Studies*, Vol. III (1924), pp. 467ff.

BAILEY, T. GRAHAME, D.LITT.,—*Note on Colonel Lorimer’s Phonetics of Gilgit Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 435ff. See also the discussion on the subject between Dr. Bailey and the present writer in ib. pp. 656ff., and *J. R. A. S.* 1925, pp. 87ff. and 304ff.

“ “ “ *Grammar of the Shina (Sinā) Language, consisting of a Full Grammar, with Texts and Vocabularies of the Main or Gilgiti Dialect, and Brief Grammars (with Vocabularies and Texts) of the Kohistani, Guresi and Drasi Dialects*. London, Published by the Royal Asiatic Society, 1924.

Pages 174ff.—**GURĒZI**. In this section, the letters *á* and *é* correspond, respectively, to the *à* and *è* employed in the account of Gilgiti Shinā given in the Addenda Majora. A brief account of this dialect will be found in Dr. Grahame Bailey’s Shina Grammar mentioned in the Addenda Majora to p. 151.

Pages 186ff.—(**BRŌKPĀ OF DRAS**) and pp. 208ff. (**BRŌKPĀ OF DĀH-HANŪ**). In these sections, the letters *tsh* and *sh* evidently correspond, respectively, to the cerebral *ch* and *j* of Gilgiti Shinā, as described in the Addenda Majora. The sounds, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey’s Shina Grammar mentioned in the Addenda Majora to p. 151.

Page 223.—North-western Shinā is called Puniālī. Occasional references to it will be found in the section on Gilgiti Shinā given in the Addenda Majora.

Pages 224ff.—A revised Standard List of Words and Sentences in Gilgiti Shinā will be found in the Addenda Majora (pp. 381ff.).

Page 225, No. 49, Shinā (Chilās) column.—Read ‘*sha*’; *No. 51, Brōkpā (Dāh-Hanū) column*.—For ‘*mūsh*’, read ‘*mūsh*’.

Page 230, No. 179, Brōkpā (Dras) column.—For ‘*mōse*’, read ‘*mōse*’.

Page 230, No. 180, Shinā (Chilās) column.—For ‘*dagain*’, read ‘*dagain*’.

Page 230, No. 180, Brōkpā (Dras) column.—For ‘*kite*’, read ‘*kite*’.

Page 240, add to authorities under the head of GRIGSON —

On the Sāradā Alphabet *Journal of the Royal Asiatic Society*, 1916, pp 677ff.

Add also, the following :—

STEIN, SIR AUGUST, and GRIGSON, SIR GEORGE A.—*Patum's Tales, Kāshmīrī Songs and Stories, recorded with the Assistance of Panit Govind Kunl by A. S., and edited with a Translation, Lineristic Analysis, Vocabulary, Index, etc by G. A. G., with a Note on the Folklore of the Tales by W. Crooke*, OIE London, 1923

GRIGSON, SIR GEORGE A. AND BARNETT, LIONEL D.—*Lallā Ṭāhyāni, or the Wise Sayings of Lal Dēl, a Mystic Poetess of ancient Kāshmīr*, edited with Translation, Notes, and a Vocabulary. London (R. A. S.), 1920

TEMPLE, SIR RICHARD.—*The Word of Lalla the Prophetess. ... Done into English Verse... and annotated* Cambridge, 1924

Page 489, No. 18, Sirājī column.—For 'ahmō', read 'ahmō'

Page 499, No. 160, Rāmbanī column.—For 'chhath', read 'chhath'

Page 502, Kāshmīrī column, No. 198, for 'māraw', read 'mārav', No. 199, for 'mālw', read 'māliv'

Page 502, No. 214, Kashṭawārī column.—For 'asgē', read 'as gē'

Page 503, No. 188, Rāmbanī column.—For 'asai', read 'asai'.

Page 538, No. 109, Gārwī column.—For 'babu', read 'babū'.

Page 559.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burushaski of Hunza and that of Nagar. By all accounts, the Yasin dialect, i.e., Warshikwār,—or, more correctly, Warchikwār,—dialect is still more different. In this word ' Warsh ' or ' Warch ' is apparently the same as ' Burush ', and -ik is the Khōwār suffix-ik, which indicates a place or person, as in ' Twik ', a man of Tūi. Finally wār is the Khōwār for ' language '. ' Warshigūm ' or ' Wērshagūm ' is the name for Yasin.



VOLUME IX—PART I.

Page xi.—Head B, Group 3, 3rd line. Under ‘**SYSTEM OF TRANSLITERATION ADOPTED.**’ For *ज z*, read *ज़ ž*.

Page xiii.—Substitute the following table for that given on this page :—

Western Hindi	.	.	.	.	.	.	.	.	.	.	38,013,928
Pāñjābī	.	.	.	.	.	.	.	.	.	.	12,762,639
Rājasthānī	.	.	.	.	.	.	.	.	.	.	16,298,260
Gujarātī	.	.	.	.	.	.	.	.	.	.	10,646,227
Bhili and Khāndēśī	.	.	.	.	.	.	.	.	.	.	3,944,767
Eastern Pahāṛī	.	.	.	.	.	.	.	.	.	.	143,721
Central Pahāṛī	.	.	.	.	.	.	.	.	.	.	1,107,612
Western Pahāṛī	.	.	.	.	.	.	.	.	.	.	853,468
									TOTAL	.	<u>83,770,622</u>

Page 2, line 19.—For *Mōdoupa* read *Mōdoupā*.

Page 4, line 10.—For ‘*Naghèr*’, read ‘*Nagheri*’.

Page 30.—Add to Section III of Authorities :—

LALA SITA RAM, B. A.—*Selections from Hindi Literature, Book IV, Saints*, compiled by L. S. R., and published by the University of Calcutta, 1924. Other books of this series are understood to be in preparation by the same author.

Page 48, lines 24ff.—It has been pointed out to me that what is here written is liable to misinterpretation. It is quite correct to say that *Sarshār* and *Sharar* were opposed to the artificial thought and diction of the old Lucknow school, but it should have been explained that they did not belong to Delhi, but themselves lived and worked in Lucknow, and that they were reformers, rather than opponents, of the pedantic style referred to in this passage.

Page 81, line 4 of Head C.—Read ‘*hangē*’.

Page 89, in Table, line 4 of ‘*Broken dialects of the South*’.—For ‘*Koshtī*’, read ‘*Kōshṭī*’.

Page 108, line 5.—For *लिखे-*, read *लिखे—*.

Page 117, line 3 from below.—For *پس* *پس* read *پس پس*.

Page 122, line 7.—For ‘*dakhinjānib*’, read ‘*dakhin jānib*’.

Page 140, line 4 from below.—For *أورتین* *أورتین* read *عُرَتِين* *عُرَتِين*.

Page 143, line 4 from below.—For *auratē*, read ‘*auratē*’.

Page 152, line 1.—For *shallaq*, read ‘*shallaq-e*’.

Page 195, line 12 from below.—For ‘*kr*’, read ‘*kr*’.

Page 367, No. 27, Dūgar-warā column.—Read 'ñ-kō' Type broken in some copies

Page 570, No. 8, Dahlīnī and Vernacular Hindostānī columns.—For 'ath', read 'āth'.

Page 575, No. 35, Bāngarū column.—For 'bh' read 'bh'.

Page 579, No. 75, Bāngarū column.—For 'uth', read 'ūth'.

Page 581, No. 75 In Bundēlī (Banāphari) column—For 'ñt', and in Bundēlī (Bhadawī) column, for 'ut', in both cases read 'ñt'.

Page 582, No. 86, Hindostānī (Delhi) column—For 'ñpar', read 'ñpir'.

Page 591, No. 141, Bāngarū column—For 'ghōrātyā', read 'ghōrātyā'.

Page 594, No. 184, Vernacular Hindostānī column—For 'māñē', read 'māñē'.

Page 595, Bāngarū column, No. 163—For 'tū', read 'tū'; No. 180, for 'tū'. read 'tū'.

Page 596, Bundēlī column, No. 184.—For 'be', read 'be'; No. 185, for 'ne', read 'ñe'.

Page 596, No. 186, Kanaujī column.—For 'ne', read 'ñe'.

Page 597, No. 163, Bundēlī (Banāphari) column.—For 'tōy', read 'tōy'.

Page 598, No. 199, Vernacular Hindostānī column—For 'māñgē', read 'māñgē'.

Page 626, line 4.—For ñ, read ñ.

Page 626, line 16.—For ñ, read ñ.

Page 627, line 6.—For ñññ, read ñññ.

Page 627, line 7.—For ñññ, read ñññ.

Page 627, line 16.—For ñ, read ñ.

Page 643 line 11 from below.—Insert; after 'dead'.

Page 645.—In the Table for the Future, 2nd person singular, for 'marga'; read 'māñgā'; 3rd person singular, for 'māñag', read 'māñag'. In line 11 from below, for '(-giā)', read '(-giā)'.

*Page 677.—An account of six different sub-dialects spoken in Kahlur and Nalagarh is given in Dr. T. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. xvii, London, 1920). The account will be found on pp. 231ff., and is entitled 'The Bilaspur and Nalagarh Dialects'.*

Page 696, lines 6 and 7.—For 'Jānd', read 'Jāñd'.

Page 754.—The number (25) of the Specimen has been accidentally omitted.

Page 760.—In the Heading, for 'DÖGRA', read 'DÖGRA'.

Page 812, Mājh column, No. 86.—For ‘utte’, read ‘uttē’; *No. 88, for ‘hethā’*, read ‘hēthā’.

Page 813, No. 103, Kāngrā column—For ‘babbedā’, read ‘babbedā’.

Page 814, Pōwādhī column, No. 128.—For ‘tivī’, read ‘tīvī’; *No. 130, for ‘tīvia’*, read ‘tī vī’.

Page 815, Nos. 123-127, Dōgrī column—For ‘khue’, read ‘khue’.

Page 817, Dōgrī column, No. 134.—Read ‘māte-gū khare’; *No. 137, read ‘māte gauchhe’*; *No. 138, for ‘ghorā’*, read ‘ghorā’; *No. 140, for ‘ghore’*, read ‘ghore’; *No. 143, for ‘gāo’*, read ‘gāo’; *No. 148, for ‘kutte’*, read ‘kutte’; *No. 157, for ‘tū’*, read ‘tū’.

Page 817, No. 160, Kāngrā column—For ‘hai hā’, read ‘hai, hā’.

Page 818, No. 161, Pōwādhī column.—For ‘haīn’, read ‘hai, han, haīn’.

Page 819, Dōgrī column, Nos. 165-167, for ‘sē, thē’, read ‘se, the’; *Nos. 182-184, for ‘marnā, mardā’*, read ‘māne, marde’.

Page 820, No. 197, Pōwādhī column.—For ‘mārūga’, read ‘mārēgā’.

Page 821, Dōgrī column, Nos. 208-210.—For ‘janē (jādē)’, read ‘jāne (jāde)’; *No. 214, for ‘gāe’*, read ‘gae’.

Page 823, Nos. 215, 216, Dōgrī column.—For ‘gāe’ read ‘gae’.

VOLUME IX—PART II.

Title-page. Omit the word 'THE' before 'RĀJASTHĀNĪ AND GUJARĀTĪ'.

Page 5, line 3.—For 'icadam', read 'irudam'.

Page 19.—Authorities. Pāṇḍit Rām Kān Śūmā's Mārwārī Grammar was printed and published at Jodhpur in 1896.

Add at the end of the List of Authorities on Mārwārī:—

TESSITORI, DR. L. P.—*Notes on the Grammar of the Old Western Rajasthani with special reference to Apabhraṃṣa and to Gujarātī and Mārwārī.* This appeared in the Indian Antiquary, Volumes xiii, xliv, and xlv (1914, 1915, and 1916). A separate reprint appeared in Bombay in 1916. In this important work, the late Dr Tessitori showed that down to the fifteenth century A.D., one and the same language was spoken over western Rajputana and Gujarat. From it both modern Mārwārī and modern Gujarātī are descended. Reference may also be made to the same author's *The Origin of the Dative and Genitive Postpositions in Gujarātī and Mārwārī* in pages 55ff of the *Journal of the Royal Asiatic Society* for 1913.

Page 26, line 9, from below. For 'mūrāi', read 'mārāi'.

Page 53, line 14.—For 'Sōndwārī', read 'Sōndwārī'.

Page 60, lines 13 and 11 from bottom of text. In some copies types have dropped out here. Read (L. 14) 'dropped, as in hāl, not hālh', and (L. 13), 'The letters l and n'.

Page 123, line 16 from below.—For 'Dhāṭ'ki', read 'Dhāṭ'kī'.

Page 307, No. 35, Mālī column.—For 'akh', read 'ākh'.

Page 308, No. 75, Jaipuri column.—For 'uth', read 'ūth'.

Page 311, No. 106, Mālī (when different from Rāngṛī) column.—For '-hōnō', read '-hōnō'.

Page 313, No. 130, Mālī (when different from Rāngṛī) column.—For 'achhi', read 'achchhi'.

Page 313, No. 130, Niśudī column.—For 'achhi', read 'āchhi'.

Page 314, No. 137, Mēwātī column.—For 'sāb', read 'sab'.

Page 315, No. 148, Mālī (when different from Rāngṛī) column.—For 'kutrā', read 'kut'rā'.

Page 316, No. 170, Mēwātī column.—For 'hō-tō', read 'hōtō'.

Page 316, No. 179, Jaipuri column.—For 'pitū', read 'pitū'.

Page 316, No. 185, Mārwārī column.—For 'mhāī', read 'mbāī'.

Page 317, No. 167, Niśudī column.—For 'thē', read 'tha'.

Page 318, Mēwātī column, No. 195, for 'mārāgā', read 'māroga'; No. 200, for 'mārāgā', read 'mārīgā'; No. 214, for 'gaya', read 'gayā'.

Page 319, Mālvī column, No 189, for māryō', read māryō'; No 199, for 'mārāgā', read 'māriṅgī'; No 200, for mārāga', read māriṅgā'

Page 319, No 203, Nīmādī column—For tājī, read tā jā'

Page 320, No 234, Mēwātī column—Read waīh naī dyī'

Page 321, No 215, Mālri column—For 'thē', read thē'

Page 329, line 16—The short e, representing an original ui, is sounded nearly like the è of the French père

Page 337 at foot add the following to the List of Authorities:—

DIVATIA N B—*Gujarāti Language and Literature, being the Wilson Philological Lectures delivered by N B D. Bombay, for the University, 1921*

TUPALI, R L—*Gujarati Phonology Journal of the Royal Asiatic Society, 1921, pp 32 ff, 505 ff*

, , , *The e and o vowels in Gujarāti In Ashutosh Mukherjee Silver Jubilee Commemoration Volumes Vol III, Part II pp 337 ff, Calcutta*

TARAPOREWALA IRACH JEHANGIR HORAPI Ph D—*Selections from Classical Gujarati Literature, Vol I (fifteenth century)* Published by the University of Calcutta 1924

MASTFF, ALFRED—*Notes on modern Gujarāti Journal of the Bombay Branch of the Royal Asiatic Society, Vol I (N S), 1925, pp. 76 ff*

Page 344. According to Divatia, p. 163, ve (reh), a hole, should not appear in this list.

Page 346. According to Divatia p. 163, dhol (not dhōl), a drum, should not appear in this list

Page 361, line 21—For '351', read '357'

Page 427, page heading—Read 'KĀTHIYĀWĀDĪ'.

Page 468, Charotari column, No 128, for 'bayād', read 'bāyādī'; No 130, for 'bayādā', read bīyādā'; No 131, for 'ebhōdī', read 'ībhōdī'.

Page 470, No. 135, Gujarāti column—For 'uchō', read 'ūchō'.

Page 470, No 138, Charotari column.—For 'ghōdū', read 'ghōdō'.

Page 473, No 182, Khāriwā column—For 'māriyēchh', read 'māriyēchh'.

Page 475, No. 207, Kāthiyāwādī column.—For 'jāy-sē', read 'jāy-se'.

VOLUME IX—PART III.

Page 5, line 2 from below.—For 'Chāraṇī', read 'Chāraṇī'.

Page 6.—In the table in this page, alter the undermentioned entries as follows:—

Habūrā	United Provinces	950
Māwchi	Khandesh	30,000
Pāṇḍhi or Tākaṇkārī	Berar	8,648

correct 'Rāṇī Bhil' to 'Rāṇī Bhīl', and correct the Total of 1,526,237 to 1,527,829.

Page 6, line 9 from below.—Substitute the following Table:—

Bhili	1,163,872
Minor Dialects	1,527,829
TOTAL . .	<u>2,691,701</u>

Page 95, line 4.—For 'Gāvīts', read 'Gāvīts or Gāmṭīs'. See the correction to p. 119.

Page 108, lines 16 and 27.—For 'Kāthōdī', read 'Kāthōdī'.

Page 109, line 3.—For 'Kathōdī', read 'Kāthōdī'.

Page 119.—According to Dr. Enoch Hedberg, in the Bombay Census Report for 1921, Appendix B, p. iii, 'Gāmṭī' means simply 'the Village Language,' and is the same as Māwchi (see pp. 95ff.), which is the real name.

Page 188, first line of second paragraph.—For 'Tākankāris', read 'Tākaṇkāris'.

Page 237, No. 17, Khāndēśī column.—For 'am', read 'ām'.

Page 239, No. 49, Khāndēśī column.—For 'hāū', read 'bhāū'.

Page 250, Bhīlī (Mahikantha) column.—No. 188, for 'āmā', read 'amā'; No. 209, for 'tumā', read 'tamā'.

Page 274, Heading.—For 'LAMĀNĪ', read 'LAMĀNĪ.'

VOLUME IX—PART IV

Page 21.—Add to the list of Authorities—

- TUINI PIOT R LI.—*Specieis Jñāno* Indian Antiquary, Vol L (1921), pp 84ff
 , *Fifth Specie in Nepali* Indian Antiquary Vol LI (1922), pp 41ff.
 61ff.
 , *The Infinitive in Nepal* In *Philologica*, Vol 1 1921, pp 101ff.

A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1902.

Page 88, No. 89, Khas-kurā column.—For tāhō' read tāhō'

Page 98, No. 215, Khas-kurā column.—Omit the comma after 'haru'

Page 101. In the map facing this page, for 'Sirāzi', read 'Sirālī'.

Page 110, in Table.—For Danpuriya' read Danpuriyā'.

Page 224, Heading.—For 'KUMAIYĀ', read 'KUMAIYĀ'.

Page 356, No. 35, Kumauni (Standard) column.—For ākhā, read ākhā'.

Page 358, No. 75, Kumauni (Standard) column.—For īt read 'īt'.

Page 365, No. 138, Garhwālī (Standard) column.—For 'ghōra', read 'ghōrō'.

Page 367, Garhwālī (Standard) column, No. 183, for īm' read 'tum', No. 187, for 'male', read mārē'

Page 374, in Table—Opposite Kiūthālī, read '18,763' and correct the Total to '833,468'

*Page 404, line 22.—Dr. Tedesco, in the *Bulletin de la Société de la Linguistique*, Vol. xxiii (1922), p 115, suggests, with great probability, that the verb chhāknō̄, really means 'to drink'.*

*Page 493.—A fuller account of Bissau will be found on pp. 189ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).*

Page 532, Jaunsārī column, No. 42, for pōti', read pōti', No. 52, for 'mānukh', read manukh'

Page 538, Nos. 128 and 130, Jaunsārī column.—Read 'mānukh' and 'mānukhā'.

Page 540, No. 156, Jaunsārī column.—For 'ō̄', read 'ō̄'.

Page 541, No. 150. Sirmaurī (Giripārī and Bissau) column.—For 'baktēā', read 'bākētā'.

Page 541, No. 160, Baghātī column.—For 'tumēōssō', read 'tumēōssō'.

Page 543, No. 183, Baghātī column.—For 'tūmē', read 'tūmē'.

Page 544, No. 211, Jaunsārī column.—For 'hāū', read 'hāū'.

Page 559, line 16 from below—For '630', read '627'.

Page 599.—A fuller account of Barāī will be found on pp. 173ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).

Page 613—Dr. Grahame Bailey, in his chapter on 'The Kochi Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), pp. 113ff., has given accounts of five Kochi dialects, named, respectively, the dialects of Rōhrū, Rāmpūr, Bāghī, Surkhulī Pargana, and Dōdrā Kuār.

Page 618, line 4 from below, insert  *at end of line.*

Page 638, Kiñṭhalī column, No. 148, for sakar, read sakāī; No. 149, for 'sakāī', read 'sakārān'.

Page 642, No. 210, Kiñṭhalī column.—For dēwō', read dēwō

Page 664, Śodōchī column, No. 75, for ut', read 'ūt'; No. 82, omit comma after 'khōrō'; No. 95, for 'a', read ā'.

Page 710, No. 143, Kulūī column.—For uā', read gai'

Page 746, line 6.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of this dialect, under the name of Maṇḍi Sirājī, and distinguishes two sub-dialects,—Eastern Mandēālī and Bākhī.'

Page 757, line 5.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of Sukētī. He distinguishes three sub-dialects. In the west of the State the language is pure Maṇḍēālī. Towards the East it becomes Eastern Sukētī, and in the extreme East we have Sukētī Sirājī, which corresponds to the Mandēālī Pahāī of the State of Mandi.'

Page 762, No. 105, Mandēālī column.—For dñī', read 'dñī'.

Page 766, No. 214, Mandēālī column.—For assē', read āsse'

Page 767, No. 215, Mandēālī column.—For tussē', read 'tussē'.

Page 806, line 3.—For  *, read* 

Page 823, line 17.—For 'mañī' read 'mañī'.

Page 867, No. 69, Paṅgwālī column.—For 'gorā', read 'gorā'.

Page 871, No. 130, Paṅgwālī column.—For 'jhalānū', read jhalānū'.

Page 874, Gādī column, Nos. 165 and 182, for assē', read 'assē'; Nos. 166 and 183, for 'tussē', read 'tussē'.

Page 916, No. 51, Bhadravāhī column.—For 'manū', read 'mēnū'.

Page 917, No. 68, Pādārī column.—For 'ghorā', read 'ghorā'.

Page 919, Bhadrawāhī column, No. 107, for 'kēru', read 'kērū'; No. 128, for 'ṭhli', read 'ṭhli'; No. 130, for 'ṭhliā', read 'ṭhliā'.

Page 921, Bhadrawāhī column, No. 161, for 'ān', read 'āṇ'; No. 167, for 'ūnhā', read 'ūnhā'; No. 185, for 'kuttū', read 'kuttū'.

Page 922, No. 205, Bhadrawāhī column.—For 'gāhtā', read 'gāhtā'.

Page 922, Pādari column, Nos. 208-210, for 'ghēnē', read 'ghēnē'; No. 214, omit comma after 'as'.

Page 968, No. 54, Yūsufzai Gujurī column.—For 'nāṇḍō', read 'nāṇḍō'.

Page 974, No. 157, Gujurī (Hazara) column.—Read 'tō ai, hai'.

Page 978, No. 213, Gujurī (Hazara) column.—For 'tō', read 'ō'.

VOLUME X.

Page 43.—Dr. Morgenstierne informs me that the Ghilzai dialects form a connecting link between the Pakhtō of the North-East, and Pashtō of the South-West. The language of the southern clans approaches the latter, and that of the others the former.

Pages 70ff.—Dr. Morgenstierne informs me that the specimen on these pages is not in the pure Bannu dialect, but has been ‘made elegant’ by the original Afghan translator, who added an infusion of the Peshawar dialect.

Page 123, line 4.—According to information supplied to me by the late Mr Dames, the name of the language is ‘Bargastā’ or ‘Barg^astā’. Ghulām Muhammad Khān throughout spells it بارگسته, i.e., ‘Bargistā’, with *kasra* in the second syllable. But he sometimes elsewhere employs *kasra* to indicate the *fatha-ē-Afghānī*, so that perhaps he meant his spelling to indicate ‘Barg^astā’. Mr Dames told me that he had never heard the word pronounced ‘Bairgistā’, and as he had, when in India, actually discussed the language with Ghulām Muhammad Khān, his opinion is of great weight.

Page 335—Add to the list of Authorities on Balōchī:—

GILBERTSON, MAJOR GEORGE WATERS—*The Balochi Language A Grammar and Manual* Published by the Author Printed by Stephen Austin and Sons, Ltd, Hertford, 1923

„ „ *English-Baloch Colloquial Dictionary* Two Volumes Published by the Author Printed by Stephen Austin and Sons, Ltd Hertford, 1925

Page 480—Add the following Authority after the first paragraph on this page:—

GRIEFSON SIR GEORGE A.—*Ishkashmi, Zēbalī, and Yārghulīm, an Account of Three Iranian Dialects* Royal Asiatic Society Prize Publication Fund Vol V London 1920

VOLUME XI.

Page 3. —Add at end:—

‘Since the above was written, Dr Grahame Bailey has published on p. 265 of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol XVII, London, 1920) an account of the argot employed by the Qalandars, a nomadic tribe the members of which make their living by conjuring and by showing performing bears, monkeys, and goats. In the general principles of its formation, this argot closely resembles the others described in this volume.’

Page 8.—At the end of the second complete paragraph on this page, after the words ‘his hearer could understand’, add the following:—

‘Mutations and transpositions play a considerable part in the Śaiva *Agamas*, where they are used with the object of making certain texts unintelligible to those who are not initiated. The *mlechchhitaka-vikalpāḥ*, i.e., the different kinds of *mlechchhitaka*, or transpositions or mutations of letters so as to make one’s speech unintelligible, form one of the sixty-four *kalās*, or arts with which an Indian gentleman or lady should be acquainted. A list of these arts,—which already appears in Vātsyāyana’s *Kāma-sūtra* (pp. 32ff. in the Nirṇaya Sāgara edition, Bombay, 1891),—is given in Śridhara’s commentary to the *Bhāgavata Purāṇa* (X, xlvi, 36), and is there stated to have been taken from the *Sairā-tantra*. Its inclusion in the *Kāma-sūtra* is in accordance with the tradition that that work was revealed to mankind by Nandin, the attendant of Śiva. In his commentary to the *Kāma-sūtra*, Yaśodhara gives the names of some of these argots,—such as “Kautaliya”, “Mūladēvīya”, and so on,—and quotes verses from other writers in explanation of their peculiarities.’

Page 71, line 7.—Add after ‘Gipsy tribe’. ‘Mr. Sedgwick informs me that the caste usually calls itself “Dōmbār” when it goes in for acrobatic work, and “Kōlhātī” when it follows other callings’.

Page 89.—The meaning ‘scabbard-maker’ attributed to *Myānwālē* is doubtful. In a private letter Mr. Sedgwick suggests that these people may have originally come from Sind. In that Province the Kalhōra chiefs are known as ‘Miān’, and their followers are known as ‘Miānwāls’. The Kalhōras are believed to have been originally disciples of a Kurdish *Murshid*. In Sind, ‘Lōhār’ is generally pronounced short as ‘Lhār’.

Page 144.—Add to the list of Authorities on Dōms the following:—

CAPE, REV. C PHILLIPS—*Some Words and Sentences Illustrating the Argot of the Doms*. Edited by Sten Konow in *Journal of the Royal Asiatic Society* for 1924, pp. 240ff.

